

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

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On Sunday

Read over the lesson for the next Sunday; pray for your scholars; resolve to live the coming week as the truth shall point out and the Spirit lead.

On Monday

Read over the lesson again; think around it; read the context; settle the minor matters of geography and ancient peculiarities contained in it. Pray for your pupils and for yourself, and read the lesson once more with your class in mind.

On Tuesday

Read again the lesson, and commit the Golden Text, and find out why that Golden Text was selected for this lesson. See what great things about God are in this lesson. Turn them into *prayer thoughts*, and thus get them well into your heart. Let the light of the lesson shine on your pupils as you again recall them, and pray for each one by name.

On Wednesday

More reading of the lesson; more searching into the truths of the lesson which bear on man, his perils and his possibilities; more thinking about your pupils to see what in the lesson fits them; more prayer for them, and more thinking, *thinking*, praying and *thinking*.

On Thursday

Leave the book closed, and recall all you can about the lesson—its opening, its unfolding, its ending, its lessons for you and for your pupils. Then read it again with prayer.

On Friday

Read more, pray more, think more, think deeper. If you have not met or called on or written to all of your scholars up to this time, try to find them, or send them a word by somebody or by post. Pray

for them. Read over the lesson again with your scholars in mind.

On Saturday

Review all your preparations and thinkings. Get in secret before God and plead for light and influence. Get your *plan* of teaching ready; fix it well in mind; think of your pupils, and turn every thought of them into a prayer for them.

On Sunday

Review; pray; go to school punctually; set a good example of order; resolve to do your best; guard against all unnecessary solemnity; don't let any "cant" get into your looks and tones; do your very best to lay the truth as close against the consciences, affections, and wills of your scholars as possible; finish your work promptly; be cheerful and strong, and trust in God for results. Let your scholars get the idea that you are the most sensible, most cheerful, and most useful mortal they ever met, and that you believe every word you say.

Give Yourself to Your Work.

You say that you do not see many results from your Sunday-school work. We would like to ask one question that may fall like a beam of light upon this subject, "Do you give yourself to your work?" If you wish to see more coming out of the soil, put more into the soil. Your neighbor, the gardener, has fine returns in the autumn, but then, corresponding to his big income, what an outgo there is! He puts time, puts muscle, puts money, puts himself, you might say, into his garden. Early and late, by the time the robins start their carol and until the frogs begin to croak, he is in his garden, hoeing, raking, planting, weeding, watering. He crooks his neck, crooks his back, crooks his legs,

and crooks almost every thing in his enthusiastic purpose to get down to his work, and make that garden a success. And what a success! O the dahlias and the asters, the berries and the pears, the corn and the pumpkins! Teacher, are you as enthusiastic about your class? Do you give yourself to your work heartily? How much time, study, money, do you put into your work? How much personal attention do you give to your scholars during the week? How much are you alone with God for this very object—your class? Do you put yourself into your work, put your love, your zeal, your wrestlings, at the throne of grace? What a harvest there will be if you put more into the soil!

To the Pastors.

ANOTHER season of autumn and winter work is opened in pulpit, school, street, and home. The increased activity now developing in business, in society, in school, increases also the possibilities of Church work. The renewal of energy in every department of life, after the recuperation of the summer's rest, gives new opportunity to leaders in religious enterprise. The people will listen more attentively to the Gospel; pupils beginning afresh to study in the day school will feel the impetus on Sabbath, and do better work in connection with the Sunday-school lesson; the laity will feel equal to new responsibilities placed upon them by faithful and wise pastors. With physical strength come religious advantages; with lengthening evenings come greater opportunities for special service—evangelical and educational.

1. Among the multifarious facilities which offer themselves in this age to the systematic minister who believes in ideas and awakenings, the "tract method" stands unrivaled. Business men have not abandoned it, nor have the politicians. Appeal, arguments, illustrations, and admonition may still find easier access through brief and tersely written tracts than in any other way. As we walk now and then through our Book Room, under the shadow of the great shelves loaded with tract literature, we wonder that ministers do not appreciate more highly, and employ more systematically, this invaluable weapon of aggression and defense. These lines are written in the hope that the attention of our preachers being called to the possibilities of the tract-service, and the provision made for it, they may be induced, in larger numbers than heretofore, to apply for and circulate the tracts which are published in such large variety, and at such low price, by their own Book Concern.

2. With the opening season the attention of every church-worker must be called anew to the Sunday-school. In this agency is the perfection of opportunity for lay talent and pastoral influence. Every

Sunday-school teacher may be used as an assistant pastor by a judicious minister. It is in the power of the Sunday-school teacher to hinder or help his minister; to ignore him or build up his reputation and increase his influence among the scholars of his class. The pastor who is indifferent to the Sunday-school teacher must expect apathy from that teacher. The minister who shows occasional interest may expect to receive rare and reluctant support. The minister who puts his whole soul into the work of assuring, assisting, instructing, and inspiring his Sunday-school teachers has a right to expect from them sympathy and help, and they will not fail him.

If the official meeting of the Church, (the Leaders' and Stewards') aids in general pastoral supervision and manipulation, financial and spiritual, why have we not a right to expect large success from the right use of the Teachers' meeting? We do not here make the plea that might be made in behalf of a systematic programme, ingenious inventions, attractive appliances, hearty songs, and brilliant reviews in the school itself, but call the attention of preachers to the *immense power lodged in the relation of the pastor to the teachers of his Sunday-school*. This power apprehended and employed would multiply tenfold the efficiency of the Sunday-school and of the pastor outside the Sunday-school.

3. This is a reading age. Nearly every home has its papers, secular and religious. Many families take also a monthly magazine. Books are bought or borrowed. At cheap rates every news-stand supplies reading matter. False tastes and bad habits in the reading to which our people, old and young, incline will silently and steadily and certainly neutralize the ablest efforts of the pulpit, and the wisest instructions of the Sunday-school. It is the height of un wisdom to build up with one hand, and to allow two or three forces which we could control to tear down our building. But this is the very thing which every minister is doing who, with earnestness in the pulpit and fidelity in the Sunday-school, fails also to control the personal, social, literary, and educational forces which are influencing society three hundred and sixty-five days in the year. This, by the way, is the root-thought of what is called in these days the "Chautauqua Idea:"—Sunday-school work connected closely with other parts of Church work and supported by all co-ordinate social and educational agencies. One may teach a boy Bible history, and the very essence of evangelical doctrines on Sabbath, but all these may be in vain if one's teaching does not bring him into sympathy with every part of the Church; if one's influence does not put him into direct communication with the pastor; if one does not give him right aims in every-day life; cultivate elevating tastes in reading; give him ambition to improve his intellectual powers by some educational effort; bring him into helpful

society; guard him against evil companionships through the week; and in every other way conceivable build up his life as a unit, every part of it, secular as well as religious being under the divine supervision and subject to divine law. The very recreations (so-called "amusements") of life have their moral complexion and influence. They may destroy the good work we seek on Sabbath to accomplish. To denounce them utterly is folly. To control them wisely and in the interest of the true recreation in connection with the Gospel which proclaims "a new creation," this is wisdom. In harmony with this theory we appeal with intense earnestness to every pastor who is interested in the slightest degree in Sunday-school work, to use his influence in the selection of right books, the direction of young people in systematic study, literary and scientific as well as religious, in organizing social clubs, unions, lyceums, etc., through the week, that the neglected and dangerous chasm of secularity and worldliness which now lies between the Sabbaths may not only be bridged over, but filled up with fruitful fields, refreshing fountains, and gardens of delight.

To meet these demands we have provided the Lyceum, the Lyceum Reading Union, the Chautauqua Literary and Scientific Circle, the Chautauqua Young Folks Reading Union. The Baptist Church has just organized a Reading College. The Presbyterians contemplate a movement of the same kind. Through the organizations already made thousands of young people have been lifted up to a higher plane of every-day thought and aspiration. The testimony of several pastors in our own Church, and in others, to the work of the Chautauqua Literary and Scientific Circle in promoting strength and breadth in connection with Church effort is most encouraging.

4. The Lyceum Reading Union, announced some time ago in all of our Church papers, provides through the *Sunday-School Advocate* and the *Sunday-School Classmate* a course of denominational reading which every intelligent young Methodist should pursue. The biographical papers on prominent early Methodists which have appeared in the *Classmate* will do more in one year to increase among our young people an appreciation of the leaders of Methodism than many sermons on the same subject. It is not the fault of the Book Agents or the editors if these biographical and Methodistical studies, through the *Classmate* and the *Sunday-School Advocate*, do not find a place in every Methodist Sunday-school in the land.

5. Since the first of July the Church Catechism has been a part of the supplemental lesson for the Sunday-school. We hope that the plan widely prevails of spending from five to ten minutes at the close of the regular lesson in the supplemental drill. By this plan all objections to the International Lessons are removed, and every thing of a denomina-

tional character that needs to be studied in connection with the Sunday-school may find its place in the regular programme.

Intensity.

THE prime need of the Sabbath-school of to-day is an *intense devotion* of all the faculties of mind and heart to the work of Bible instruction, to the end that the spiritual nature may be wisely directed and uplifted.

The Sabbath-school sadly lacks this intense devotion. Moody's power is that of a "new affection," as Chalmers called it, saturated with an intensity of purpose. Many teachers are weaklings, impatient of real work, listless in thought, consequently doing little. Their scholars are dull, ambitionless, mechanical in class-work; therefore little is accomplished. The prime need is the awakening in teacher and scholar of a holy ambition, a fervid zeal in acquiring and distributing truth with the distinct purpose of enlightening and inspiring the whole man. Paul's power was not that of a cultured brain. Many men have possessed as great strength of intellect, but few have so expressed in life and word the consuming intensity of a holy intention to make all power contribute to the glory of God and the salvation of men.

Goodly desires and purposes are not enough. Even though these desires and purposes be set on fire—this is not enough. Enthusiasts may be the result. But a clear-headed, warm-hearted, intense devotion will overleap the barricades of indifference, and assure results valuable and far-reaching.

Companionship.

THERE is great power in association—for evil and also for good. Two or three young people of position in a Church or community may easily create and control the prevailing sentiment of the community in one direction or its opposite. This fact is conspicuously illustrated in the case of amusements. The young people above mentioned may approve and encourage the dance and the card-table in social circles. It will require great heroism on the part of any one to resist the current set in motion by such persons.

In this fact we see the responsibility of young Christians and of parents who, being Church-members, have authority over their growing children who are not Church-members. Here, too, is the measure of responsibility in the case of young Christians who have conscientious scruples. Our individual relations to God form one side of our lives; our responsibility for the public sentiment of the community to which we contribute is involved in the other side.

A thoughtful young man among worldly associates who are skeptical is tempted to doubt the faith

of his father, to become dissatisfied with the religious system under which he was brought up. He finds it easy under the influence of such companions to pass into a state of mind in which he may even ridicule the conscientious scruples of other years. On the other hand, the doubts of a skeptical youth may be swept away by companionship with those who have positive belief, and who emphatically and reverently profess their faith. Every young man should, therefore, ask himself: What may my influence be over others? Shall I be outspoken in my loyalty to truth as others are in their disloyalty? Shall I, by my unconscious influence, remind my associates of the solemn things of time and eternity, or dissipate their more serious thoughts by my skepticism or frivolity?

In aiming to educate our sons and daughters at home, and through the Sabbath-school, and by the pulpit, let us keep in our mind their personal responsibility for personal influence both in matters of faith and practice. Let us encourage them to become centers of social influence, the tendency of which shall always be upward. If it require heroism on their part to resist the tide of worldliness or skepticism, all the nobler is the stand which they take, and all the richer their reward.

Tired.

BY LOUISE S. DORR.

In weariness, O Lord, I come,
I come to thee for rest,
Now let my languid, sinking frame
Lean hard upon thy breast.

My head appears about to fall;
My brain can think no more;
My nerves, relaxed from tension close,
Respite alone implore.

O now, my Lord, 'tis sweet to know
That none in vain have sought
The rest that thou alone canst give,
The rest thy blood hath bought.

What is the weariness of flesh
To that from struggling sin?
Praise God, the quiv'ring frame may quail,
But peace abides within!

So on the wave-washed ocean shore,
May lie a bruised shell
Whose music, murmuring within,
No buffetings can quell.

And now o'er all my pulsing nerves
I feel a stillness creep,
As of a child, in mother-arms,
Cradled and hushed to sleep.

O praised be the Father-love!
The everlasting Arms
Alone give perfect, lasting rest.
Ye wearied, learn its charms.

Raleigh, N. C.

Wait.

Do not be discouraged if your boys and girls show very little of the saint and a good deal of the sinner. Wait. You have undertaken a great work and can afford to wait. That gorgeousness of the sunset the other night, how long it took God to make it. To raise the vapor from the sea, to bring the drops from afar, to marshal them, to march them, to combine them for that final glorifying in the sun's light, demanded a long time. Here are half a dozen rough boys or giddy girls in whom you wish to see a Christian character developed under the Holy Ghost. They will go out and make other Christians who in their turn will influence others, the work advancing, until a multitude stand before God's throne, taking a rainbow-glory from that divine, glorious center.

God spends much time on the first and lesser work. You surely can afford to spend a life-time on your greater task. Watch, work, wait.

The C. Y. F. R. U.

THESE letters stand for the "Chautauqua Young Folks' Reading Union," organized at Chautauqua last season. Dr. J. H. VINCENT as Superintendent of Instruction at Chautauqua is President of this new organization. It is proposed to provide a most beautiful and practical course of reading for children and young people. *Harper's Young People* (weekly, \$1 50 a year) and *Wide Awake* (monthly, \$2 50 a year) will provide serial articles in history, science, and general literature, which will be designated "Required Reading." Several books will be announced in connection with the periodicals. *Harper's Young People* begins its year with November, but all subscribers who order it may have the October number.

Persons who wish to be enrolled as regular members of the C. Y. F. R. U. should address Dr. VINCENT, Plainfield, N. J., nine cents in postage-stamps.

Preaching on the Lesson.

MR. EDITOR: I have just read "Preaching on the Lesson" in a recent number of the JOURNAL, and cannot approve your conclusion. It is to be admitted that if a minister can do nothing but preach in the direct line of an ordinary exposition of the passage, he would better not preach on it in the morning or at any other time. He is supposed to have resources of analysis and deduction superior to his Sunday-school superintendent or his "best teacher." His work should be unique, suggestive, and inspiring. For long years before I became a pastor I had charge of Bible classes and Sunday-schools in the West. It was always a help, and never an embarrassment, to have my pastor preach on the lesson in the morning. It gave us great encouragement to feel that he had been studying the same

lesson with us during the week. A man, capable of bringing forth "things new and old," and withal having tact enough to adapt his sermon to the school, will, in a fresh morning sermon, awaken permanent interest in Bible study. Beside, he will greatly prevent, in that way, the tendency of Sunday-school workers thinking that their work is distinct from the pastor's work. Let the ministers preach, the teachers teach, the superintendents review and catechise, the Bible class discuss, and all the members pray. All of these influences combined will no more than be sufficient to give the work its needed efficacy. I am ashamed of myself that I have not "preached on the lesson" more frequently than I have. Yours fraternally,

West Avon, Conn.

S. D. G.

Harper's Young People.

THIS brilliant weekly for juveniles is one of the organs of the new reading circle—the C. Y. F. R. U. Price, \$1 50 per year.

Always Seeing the Bright Side.

DURING the late war a chaplain in the Northern army lay in his tent, burning and racked with pain from a Southern fever. Early one morning a dark face peered into his tent. A colored woman entered, and with ineffable tenderness inquired, "Massa, does you see de bright side of dis 'ere?" "No, Nannie," replied the minister; "all seems dark where I am." "Well, massa, I allus sec de bright side." "How is this, Nannie? It may be you have not seen any great trouble." "Mebbe I habn't, massa," she replied. Then in her broken way, she told how that, when a slave in Virginia, all her children had been sold at one time and taken down South. Then her husband was sold from an auction-block and driven off likewise. Last of all, she was sold in a similar manner and driven off to labor and die, as she supposed, in those rice-swamps. There she was, all alone, and not having seen one of her relations for years. "Mebbe I habn't seen any great trouble, massa." "Well, Nannie, is it always bright with you?" "Allus, massa, allus." "How is it, Nannie, that you always see the bright side? do tell me." "Well massa, when I sees de dark, black cloud rising, and about to come crushing right down upon me, (and then she waved her hand as if she saw the cloud coming down within the tent,) when I sees de dark, black cloud coming crushing right down upon me, I jist slips round on de oder side and dar I find Jesus; den it's all bright and clar. It's allus bright, massa, where Jesus is." "Well, Nannie, if you can do that, I ought to do it." "It 'pears like you-orter, since you is a minister of Jesus."

Nannie disappeared, and the minister, turning over on his blanket, said: "'The Lord is my shepherd;' and now, come sickness or health, life or death, buried on the Yazoo Bluff or among friends

at home, all is well." With the peace of God in his heart he quietly fell asleep. When he awoke, he found himself in a gentle perspiration. The cloud had been lifted from his soul, the bright side only being visible, and the fever had left his body. Nannie's faith had saved him.

Opening and Closing Services for the Fourth Quarter of 1881.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [John 15. 1-10.]

SUPT. I am the true vine, and my Father is the husbandman.

SCHOOL. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

SUPT. Now ye are clean through the word which I have spoken unto you.

SCHOOL. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

SUPT. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

SCHOOL. If a man abideth not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

SUPT. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

SCHOOL. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

SUPT. As the Father hath loved me, so have I loved you: continue ye in my love.

SCHOOL. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

III. SINGING.

IV. THE APOSTLES' CREED, OR TEN COMMANDMENTS.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. READING SCRIPTURE LESSON.

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF TITLE, TOPIC, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. [Heb. 13. 20, 21:]

SUPT. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight,

SCHOOL. Through Jesus Christ; to whom be glory for ever and ever. Amen.

III. DISMISSION.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE PENTATEUCH.

NOTES BY THE REV. J. L. HURLBUT, M.A.

B. C. 1490.] LESSON VI. THE DAY OF ATONEMENT; or, The Atonement Received. [Nov. 6.]

GENERAL STATEMENT.

On the day of atonement a general recognition was made of the sins of the people and their reconciliation to God through the blood of Christ. On that day, from sunset to sunset, no food could be eaten, and on that day alone the curtain of the holiest of all was lifted. The services, in brief, were as follows: 1. Early in the morning, after a night of fasting and prayer, the high-priest entered the holy place, laid aside the gorgeous robes of his office, washed his entire body, and arrayed himself in new garments of pure white linen. 2. He then went out into the court, where the animals for various sacrifices were brought; for himself and his priestly order, a bullock for a sin-offering, and a ram for a burnt-offering; for the people, two young goats for a sin-offering, and a ram for a burnt-offering. Upon the goats lots were cast, and they were marked, one "for Jehovah," the other "for Azazel." 3. The priest slaughtered the bullock, and offered it as a sin-offering for himself and family, to take away their personal sin from the sight of God. 4. With a censer of live coals from the altar, and incense, he passed through the holy place, lifted the veil, and in the most holy place mingled the incense and the coals, covering the mercy-seat with the fragrant cloud. 5. Going forth, he took the blood of the slain bullock, carried it within, enter-

ing the holy of holies for the second time, and sprinkled it upon and before the mercy-seat. On his way out he sprinkled also the altar of incense in the holy place. This was to cleanse away the sin which the priesthood imparted to the tabernacle. 6. The same process was repeated in behalf of the sins of the people. The goat "for Jehovah" was slain, and its blood sprinkled upon the mercy-seat (the altar of holies being entered a third time) and upon the altar of incense. The ceremonial uncleanness of the sacred tent was now fully removed. 7. The goat "for Azazel" was now brought forward. The high-priest laid his hands on its head, confessed over it the sins of the people, and gave it to the charge of a man, who was to lead it afar into the desert, and there leave it. This represented the sins of Israel borne forever away by an atonement. 8. The priest again entered the tabernacle, removed his white garments, washed his body, (being regarded as defiled by touching the goat "for Azazel.") and arrayed himself in his gorgeous robes, as in a reconciled and purified relation toward God. 9. He then offered two rams as a burnt-offering, one for himself, the other for the people. 10. The flesh of the two sin-offerings, that of the bullock for the priest, and the goat for the people, was carried away, and buried outside the camp as unholly.

Lev. 16. 16-30.

[Memory verses 20-22.]

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And An'ron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And An'ron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there:

Explanatory and Practical.

Verse 16. An atonement. This service took place on the tenth of the month Tisri, (ver. 29,) about the end of September, or beginning of October, and was a representation of sins taken away by the blood of the coming Redeemer. The word *atonement* means *reconciliation*, and the object of the service was to bring the people and their tabernacle of worship from a condition of alienation into one of friendship with God. **For the holy place.** Here referring to the holy of holies. **Uncleanness...transgressions.** The tabernacle, standing in the center of the camp of Israel, was supposed to share in the common defilement which sin brought among the people. Though the people could not enter the holy place, yet their sins contaminated it. (1) *Sin is the universal condition permeating even the holiest places.* (2) *The ancient atonement was periodically made, because its benefits were transient; but Christ's sacrifice avails forever.*

17. No man in the tabernacle. The high-priest alone was to be in the tabernacle during this service, which could not be delegated to any inferior priest. He washed himself in the holy place, by the light of the golden candlestick, robed himself in white, brought in the incense and the blood, and sprinkled all the furniture of the tabernacle, thus representing Christ taking away sin by the offering of himself. This represented the fact that one Redeemer alone can take away sin. (3) *Our great High-priest is sufficient for his great work.* **To make an atonement in the holy place.** This took place in the holy of holies, when the blood was sprinkled upon the mercy-seat or propitiatory. Three times the high-priest entered the holy of holies, (see General Statement,) once with incense, a second time with the blood of the bullock as a propitiation for himself and his order, and the third time with the blood of the slain goat for the people.

18, 19. The altar...before the Lord. The altar of incense, as supposed by some: though by others the altar of burnt-offerings. **Make an atonement for it.** This was done by sprinkling upon it the blood of the bullock first and of the goat afterward, thus representing the cleansing away of the impurity imparted by both priests and people. (4) *How deep is that pollution which only blood can wash away!* **Upon the horns.** The projections at the corners of the altar: so that wherever they pointed might come under the cleansing power of the blood. (5) *The atonement of Christ is thus shown to be universal.* **Seven times.** To denote a perfect cleansing. (6) *God's work of salvation is always wrought fully.*

20-22. The live goat. (See General Statement.) Two goats had been brought for the service. One had been slain, and its blood sprinkled before the mercy-seat, as an offering to God, expiating the sins of the people. The other goat, appointed "for Azazel," which represented the personal guiltiness of the people before God, was now to be taken away. **Lay both his hands.** Thus impressively was the goat made a representative of Him who was to bear away the sins of mankind. **Confess over him.** This was a general confession of sin, and a prayer for pardon in the name of the entire people. **Send him away.** The appointed man led the goat away into the wilderness, where it could not find its way back to the camp. In after times it was taken about twelve miles from Jerusalem to the edge of a precipice, and there thrown down into a valley. **Bear upon him all their iniquities.** As a representation of Christ bearing away the sins of mankind. Thus one goat represented expiation for sin, the other the carrying it away from men. The name "Azazel" has been variously interpreted, but seems to represent

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

a kind of personification of judgment for sins, not as some have imagined, a sort of offering to Satan. **Unto a land not inhabited.** The whole scene was a solemn picture of sins taken away, never to return to plague the memory or to threaten penalty to the forgiven sinner. (7) *See here what is required for the taking away of sin—a confession of sin, and a recognition of Christ as the bearer of sins.*

23, 24. Into the tabernacle. In the holy place. Here he laid aside his white garments and a second time washed his entire body in water. **Leave them there.** These garments were never worn but once, and were renewed every year, thus symbolizing the perfect purity required for the presence of God. **Put on his garments.** The rich robes and breastplate worn by the high-priest. **Offer his burnt-offering.** The ram for himself, and his order. **The burnt-offering of the people.** Another ram, thus representing both priesthood and people as restored to a reconciled condition with God.

25-28. The fat of the sin-offering. Of the young bullock for the priesthood, and the slain goat for the people. The sacrifice of the sin-offering was expiatory for sins in general, and was graded according to the rank of the offerer. **He that let go the goat.** The "fit man" appointed to lead the goat "for Azazel" into the wilderness was not to enter the camp until ceremonially purified. **Wash his clothes, etc.** As from his contact with the sin-bearing goat he became unclean, his personal purification became necessary. (8) *Thus is constantly shown the contaminating power of evil.* (9) *So is also shown how a sinless Christ became sin for us, when he bore our sin.* **Burn in the fire.** While the fat of the sin-offering was burned upon the altar, the bodies of the bullock and the goat were carried out into the wilderness and there consumed by fire. This part of the sin-offering was generally eaten by the priests, but, to give this service special solemnity, all was burned as consecrated to God.

29, 30. Statute forever. That is, during the then existing dispensation. **Seventh month....tenth day.** Tisri or Ethanim, early in the fall, first month of the civil, and seventh of the ecclesiastical, year. **Afflict your souls.** By absolute fasting, humiliation, and prayer. For twenty-four hours, from the sunset before the day of atonement until the sunset at its close, no Israelite was allowed to partake of any food.

HOME READINGS.

- M. The day of atonement. Lev. 16. 10-20.
 Tu. The need of atonement. Psa. 51. 1-19.
 W. The way of atonement. Rom. 5. 10-21.
 Th. The abundance of the atonement. Eph. 2. 1-17.
 F. The means of the atonement. John 1. 15-20.
 S. The results of the atonement. Rev. 5. 1-14.
 S. The benefits of the atonement. Psa. 103. 1-22.

GOLDEN TEXT.

We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Rom. 5. 11.

LESSON HYMN. 8, 7.

Hymnal, No. 258.

Father, hear the blood of Jesus,
 Speaking in thine ears above;
 From impending wrath release us;
 Manifest thy pardoning love.

O receive us to thy favor,—
 For his only sake receive;
 Give us to the bleeding Saviour,
 Let us by his dying live.

"To thy pardoning grace receive them,"
 Once he prayed upon the tree;
 Still his blood cries out, "Forgive them;
 All their sins were laid on me."

TIME, PLACE, etc.—See Lesson II.

DOCTRINAL SUGGESTION—The taking away of sin.

QUESTIONS FOR SENIOR STUDENTS.

1. The Reconciling Blood, v. 16-19.

- What was the day of atonement?
 What was the purpose of its services?
 Why was such a service necessary?
 For what and for whom did the high-priest make an atonement?
 Why was the priest required to offer an atonement for himself? Heb. 5. 1-3.
 Wherein is our High-priest superior to Aaron? Heb. 7. 26, 27.
 How was this atonement made?
 What two kinds of blood were used?
 What took place in the holy of holies?
 Why was the high-priest there alone?
 What was thus indicated? Heb. 9. 7, 8.

2. The Sin Bearer, v. 20-22.

- What was brought after the service of atonement?
 By what name was this goat known? v. 20.
 What was done over this goat?
 What was then done with the goat?
 What finally became of the goat?
 What was thereby indicated?
 How does it show the completeness of pardon for sin?

3. The Cleansed People, v. 23-30.

- What garments did the priest wear during the earlier part of this service?
 What did he do after the sending away of the scape-goat?
 What garments did he afterward wear?
 What offerings did he now present?
 What was done with the offerings, and why?
 What were these supposed to represent?
 In what relation did the people now stand toward God?
 How were the people to act on the day of atonement?
 What was the reason for this "affliction"?
 Who now purges us from sin? Heb. 9. 13, 14.
 How should we feel at our reconciliation with God?
 GOLDEN TEXT.

Practical Teachings.

- What does this lesson teach—1. Concerning the taint of sin? 2. Concerning the way of cleansing from sin? 3. Concerning the completeness with which God takes away sin?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Reconciling Blood, v. 16-19.

- What is meant by "an atonement"? [Ans. That which unites those who have been separated on account of sin.]
 What is it reconciles men with God? Eph. 2. 13, 14.
 How was the atonement by Christ represented? [Ans. By the slain sacrifice and the sprinkled blood.]
 What was the purpose of the services on the day of atonement?
 Why was the atonement made? v. 16.
 What is said in Heb. 9. 22?
 How was this atonement made in the tabernacle?
 Through whom do we receive the atonement? [GOLDEN TEXT.]
 Why is Christ's sacrifice better than those of the Israelites? Heb. 9. 12-14.
2. The Sin Bearer, v. 20-22.
 What was brought after the above services? v. 20.



What did the priest do to this goat?
 How did this represent the sins of the people? Isa. 53. 6. What was then done with the goat? v. 22.
 Whom did this goat represent? Isa. 53. 11, 12; 1 Pet. 2. 24.
 How does God look upon the sins of those who have been forgiven? Heb. 8. 12.
3. The Cleansed People, v. 23-30.
 What did Aaron take off after sending away the goat? v. 23. What was he then to do?
 What sacrifices was he to offer? v. 24.
 What was done with the animals of the sacrifice? v. 27.
 What did this represent? [Ans. The entire taking away of sin.]
 What was required of the people on this day? v. 27.
 How may we be cleansed from our sins? 1 John 1. 7, 9.

Teachings of the Lesson.

Where does this lesson show—1. That sin needs to be taken away? 2. That sin may be taken away? 3. That sinners may be reconciled to God?

QUESTIONS FOR YOUNGER SCHOLARS.

- 1. The Reconciling Blood, v. 16-19.**
 What is meant by the word "atonement?" Reconciling, or bringing those against each other into peace.
 Who were shown as reconciled on the day of atonement? **God and men.**
 Why do men need to be reconciled with God? **Because of sin.**
 How are we reconciled? **By Christ dying for us.**
 How is this said in the GOLDEN TEXT?
 What were chosen for the day of atonement? **Two goats just alike.**
 What was done with one of them? **It was killed.**
 What was done with its blood? **It was sprinkled on every thing in the tabernacle.**
 Where especially was it sprinkled? **On the mercy-seat where God dwelt.**
 What was shown by this? **Christ's blood pleading for our sins with God.**
- 2. The Sin Bearer, v. 20-22.**
 What was next brought to the high-priest? **The live goat.**
 What did he do? **He confessed the sins of the people over it.**
 What was then done with it? **It was led far away into the desert.**
 What did this show? **How God takes away the sins of his people.**
- 3. The Cleansed People, v. 23-30.**
 What did the priest do after all this? **He made an offering for the people.**
 What was this to show? **That God received them as his own.**
 How did the people act all the day? **With sorrow for their sins.**
 What did their conduct show? **How we should feel about our sins.**

Words with Little People.

1. Remember that sin stains every body.
2. Remember that only Christ's blood can take away sin.
3. Remember that Christ is willing to take away your sin.
4. Remember that sins taken away need trouble you no more forever.

THE LESSON CATECHISM.

[For the entire school.]

1. What was represented by the services of the day of atonement? **The taking away of sin.**
2. What were chosen for this day? **Two goats.**
3. What was done with one of the goats? **It was slain and sacrificed.**
4. Where was its blood sprinkled? **Upon the mercy-seat.**
5. What was done over the other goat? **Israel's sins were confessed.**
6. What was then done with it? **It was taken away into the wilderness.**
7. What were the people to do on that day? **To show sorrow for their sins.**

THE CHURCH CATECHISM.

V. THE MEANS OF GRACE.

§ 3.—The Word of God and Prayer.

80. What is prayer? Prayer is the offering up of our desires unto God in the name of Christ.
81. With what should prayer be always accompanied?

With humble confession of sin, with hearty thanksgiving for God's mercies, and sincere faith in his promises.

82. Where should we offer up our prayers? Publicly in the house of God and privately in our families and in our closets.

83. What special example of prayer is given us in Scripture? The Lord's Prayer.

84. Can you repeat the Lord's Prayer? Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Atonement for Sin.

- I. A NEEDED ATONEMENT.
An atonement....because of uncleanness. v. 16.
"Iniquities have separated....you and your God." Isa. 59. 2.
- II. A PERSONAL ATONEMENT.
No man in....when he goeth. v. 17.
"None other name....given among men." Acts 4. 12.
- III. AN UNIVERSAL ATONEMENT.
For himself....household....all the congregation. v. 17.
"For himself and for the errors of the people." Heb. 8. 7.
- IV. AN ATONEMENT BY BLOOD.
Shall take of the blood. v. 18.
"By his own blood....eternal redemption." Heb. 9. 12.
- V. A RECONCILING ATONEMENT.
An end of reconciling the holy place. v. 20.
"Peace through the blood of his cross." Col. 1. 20.
- VI. A SIN-BEARING ATONEMENT.
Shall bear all their iniquities. v. 22.
"He bare the sin of many." Isa. 53. 12.
- VII. A REPEATED ATONEMENT.
Seventh month....fifth day. v. 20.
"He did once....offered up himself." Heb. 7. 27.

ADDITIONAL PRACTICAL LESSONS.

Teachings Concerning Atonement.

1. We see how universal is that sin which requires an atonement to be made. v. 16.
2. We see how deep and dark is that taint which makes even God's house and God's people require a reconciliation with God. v. 16.
3. We see that one person, and one person only, could present the sufficient atonement. v. 17.
4. We see that he who is to offer an atonement for others must himself stand in a reconciled relation with God. v. 17.
5. We see that the atonement could be wrought only through the instrumentality of blood. vers. 18, 19.
6. We see that the atonement requires not only an offering to be made for sin, but also a confession to be made of sin. v. 21.
7. We see that the atonement takes away forever the sins of those who look to it. v. 22.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

It is often best to forget disagreeable things, when they are past and over. But as long as they still continue, or as long as we are still liable to the consequences of them, such a course is not the wisest. If any part of your house is out of repair, it is well not to forget that. If the weeds are spoiling your garden, it is well not to forget them. If your ac-

counts are out of order it is best to look to them at once. There is no use in covering our errors, and hiding up that which it is not pleasant to contemplate. It is far better to bring the sore spot to light, that a remedy, if such exist, may be sought while there is yet time.

Our picture or type to-day shows us a sore spot brought to light, in order that it may be erased, a sad thing brought to mind that it may be done away. The day of atonement gives us

A picture of sin remembered.

1. *By God.* Israel had been brought into covenant with Jehovah. His tabernacle was now pitched in the midst of the people. A high-priest had been chosen to represent them before him, and sacrifices and offerings ordained by which they might draw near. Their standing was that of a nation in fellowship with God, and basking in the sunshine of the divine favor. But they were sinners still. Though ransomed from Egypt and on their way to the promised land, they were not cleansed from their evil ways. Although, looking upon them in the light of the everlasting covenant, (Gal. 3. 17,) the Lord declared, through Balaam, that he had not "beheld iniquity in Jacob," (Num. 23. 21,) yet as to their actual condition he remembered their sin.

He remembered it and provided for it. The sore spot must not be covered up, it must be brought out into the full light, and there dealt with.

It was after the terrible outbreak we considered in the last lesson, when the sense of guilt and unfitness for God's presence and God's service must have rested heavily on the people, and especially on their leaders, that this special provision was ordained. Once a year there was "a remembrance made of sins." Heb. 10. 3. A bullock and two kids of the goats were brought to the door of the tabernacle as a sin-offering, the former for the high-priest, the latter for the people. While upon other occasions the burnt-offering and the peace-offering might be multiplied indefinitely, it was on this day alone that the sin-offering consisted of *two* victims. Both were needed in order that the truth to be represented might be pictured forth in all its fullness. When the blood of the goat on which the Lord's lot fell flowed beneath the stroke of the high-priest, it was manifest that the Lord remembered sin, and that sin must be expiated by death. And later on in the day, when the "scape-goat" was brought forth, and the sins of the people confessed over its head, it was evident that sin could not be hidden. The only way to get rid of it was to bring it forth to the light.

2. *By the people.* Since God remembered their sin they must not be unmindful of it themselves. The day was to be observed as "a Sabbath of rest," on which they were to do no work; yet not as a season of joy, but as a day to "afflict their souls." This was the only "fast" appointed by the law. The cessation from all ordinary occupations, and the usual signs of Jewish mourning—the fasting, the sackcloth, the ashes—cast a gloom upon every habitation. It was no special calamity that called forth

this show of grief. The Israelites might be dwelling in peace and safety and prosperity, with no ostensible cause for mourning. None therefore could fail to be reminded that, whatever might be their worldly condition, they were sinners before God, and could not cover their sin from his all-searching eye. When the victim was slain, and still more, perhaps, when confession was made over the head of the live goat, the memory of their wrong-doings must have come vividly before them. And if one dared to neglect the solemn service and take no part in the observance of the fast, that one was excluded from all share in the atonement, and was sentenced to be "cut off from his people." Chap. 23. 29, 30. For the services of the day presented also

A picture of sin put out of mind.

After the slaughter of the victim the high-priest, as the representative of the people, entered the tabernacle with the blood of the sacrifice and with sweet incense. He did not pause, as usual, before the curtain which shut off the holy of holies, concealing the ark of the covenant, and veiling the glory which rested upon the mercy-seat. He did not sprinkle the blood "before the veil," as he had done at other times when some particular transgression of all the congregation had to be atoned for. He drew back the curtain and passed behind it, into the full blaze of glory, dimmed for him only by the cloud of smoke arising from the incense. He stood there before the Lord, and sprinkled the blood on the mercy-seat. Yet he represented the congregation of Israel. He was there in the name of the people whose sin had been remembered and brought to light. Must not the holiness, must not the justice, of God demand the swift destruction of the sinner? No, for the blood of the sacrifice had made atonement for the sin—had *covered* it, (this being the meaning of the Hebrew word translated by "atoned.") The blood had been given for an atonement, or covering. Chap. 17. 11. And now it was sprinkled on the *Capporeth*, the Mercy-seat, or place of covering. The sin was, as it were, put out of mind—no longer imputed, no longer remembered by God.

Then later, when all the sin for which atonement was made had been confessed over and laid on the head of the live goat, (most appropriately the goat for Azazel, or *for going away*), the animal was sent away into the wilderness, "to bear upon him all their iniquities unto a land not inhabited." And why? Because, God having covered, or put them out of mind, the Israelites need no more mourn and weep over the remembrance of them. They might enjoy the blessedness of those "whose transgression is forgiven, whose sin is covered."

Every year the same remembrance had to be made over again, because the services of this solemn day were but a picture of a reality not yet actually performed. The devout Israelite had to look forward in faith to the atonement which was to be made when the fit time was come.

But we are to *look back* and see that atonement *has been made*. Once for all

God has remembered and provided a covering for sin. On the cross, where the Lord of all hung in agony, sin was brought to light. His life was given for us, and his precious blood poured out as an atonement, a covering for our sin, a shelter for our souls. His dying cry, "It is finished," told that the work was done forever—not one particle of it left to be done over again. And then he rose as our High-priest, and ascended into the "holy of holies," "into heaven itself, now to appear in the presence of God for us," Heb. 9. 24. Having been "delivered for our offenses," he was "raised again for our justification," (Rom. 4. 25,) that we may know and be assured that the sacrifice was accepted and that the covering stands good. What then remains necessary?

The sinner must remember and confess his sin. If the sacrifice is to avail for him he must recognize his own concern in it. It must not be "nothing" to him. Lam. 1. 12. He must not endeavor to cover his own sin. He must bring it to the light of God's word and see it there judged and condemned. He must not shrink from the pain of having his iniquity laid bare by God's truth. He must not refuse to have his eyes opened to his true condition before God, nor object to mourn and to afflict his soul. He must not plead that he has no time for these things. No business can be as urgent as the business of the soul. As a poet has reminded us

"He that lacks time to mourn, lacks time to mend:
Eternity mourns that."

And if he then simply believes and accepts the atonement that has been made for sin, his transgression is forgiven, his sin is covered. God has put it out of mind. Isa. 38. 17; Micah 7. 19; Heb. 10. 17. It shall never again be brought up against him. It is gone forever. Neither need he continue to mourn over it. It is his part to be glad and rejoice. Psal. 32. 11.

But whoever is not willing to see and own his sin, but clings to the thought that he has harmed no one, that he has "done his best," that he is, in fact, a very respectable character, for him the atonement has yet availed nothing. His sin is still there, and any day it may be brought to fearful remembrance.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice, 1.) The time of the atonement; 2.) The plan or method of the atonement; 3.) The teachings of the atonement.... Meaning of the word atonement, "at-one-ment," reconciliation. 1.) Who are reconciled? 2.) Why is there need of reconciliation? 3.) How are they reconciled? 4.) What is required for their reconciliation? 5.) What follows from their reconciliation?.... Draw a plan of the tabernacle and its contents to assist in the teaching.... How this lesson points to Christ: 1.) The only means of atonement; 2.) The sufficient atonement; 3.) An atonement offered once for all; 4.) An atonement by blood; 5.) An atonement taking away sin.... ILLUSTRATIONS. Story of Martin Luther meeting Satan in the Wartburg Castle. Satan showed Luther a roll containing a list of his sins. Luther wrote across it, "The blood of Jesus Christ cleanseth us from all sin.".... A judge in Scotland recognized in a criminal, brought before him to be sentenced for drunkenness, one who had been his own classmate in college. He imposed the heaviest fine which the law permitted, and then stepped down from the bench, paid it himself, and took the hand of the criminal as a friend. Thus were justice and mercy reconciled.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 225, 231, 4886. Vol. II. 6612, 6615, 6618, 11600. POETICAL: Vol. I. 175, 177. Vol. II, 3979. FREEMAN'S HAND-BOOK: The victim's head, 160.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *At One with God.*

Print the word Atonement, in large letters, dividing so that it may be read at-one-ment. Describe a child angry with his mother because he cannot have his own way. He will not come to her, he will not believe her love, because he is not at one with her; he does not think, feel, love, as she does. By and by he grows ashamed of his naughty passion. Now he wants to come back. He brings her some little offering. He is very ready to run on her errands. He wants to be at one again with his mother.

Something stands between us and God, that keeps us apart, and makes us *two* and not *one*. What is it? SIN. Print "God man," with space between for the word sin, and show that this makes a high wall which we cannot get over. When we see this sin, we are troubled and ashamed, and want to find some way to make it all right with God.

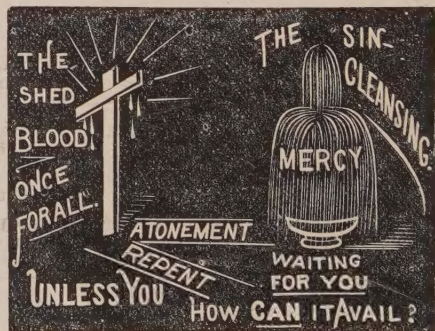
That is just what Jesus came to do! Why is he called a Saviour? Because he saves *from sin*. Describe briefly the ceremonies on the day of atonement, explaining that all these things pointed to Christ. God would not have told the Israelites to do these things if sin had not been a great and solemn fact. God knows that sin is not only in the world, but in the heart of every one

that lives. Renew the teaching here, that every child has a sinful heart, which needs to be washed clean by the blood of Jesus.

What should always make us ashamed and sorry? Show that as God told the Israelites to afflict themselves, so he tells us to be sorry for sin, either in ourselves or in others. Teach that we must never look upon it as a light matter. Ask a few questions in closing, as, Who was the high-priest? Was he without sin? Who is our High-priest? Upon whom is our sin laid? etc.

Blackboard.

BY J. E. PHIPPS, ESQ.



EXPLANATION. Draw only the cross and the fountain. Review the lesson briefly. Speak of the day, and the way, of atonement. First was the reconciling blood; this has been shed for us *once for all* (write) on the cross. [School repeat Golden Text.] Speak next of the sin-bearing and sin-cleansing truths of the lesson. [Write *sin cleansing* over the fountain of mercy.] Connect the cross and the fountain by the way of atonement. Ask the school, *Is that all?* Was there more than shedding of blood to reach the sin-cleansing? Yes, there was the confession of sin. The sacrifice of blood is complete, and the fountain of mercy is *waiting for you*, (write) but there is a path that leads to the cross that you must enter first. [Write *Repent*.] The precious blood may be shed, and the way of atonement open, but *unless you repent, how can it avail?* Close by singing, "There is a fountain filled with blood."

B. C. 1490.] LESSON VII. THE FEAST OF TABERNACLES; or, Benefits Remembered. [Nov. 13.]

GENERAL STATEMENT.

Last among the three great national festivals of the Hebrew people was the feast of tabernacles, at once a commemoration of the life in the wilderness and a thanksgiving to God for the blessings of the year. It was held in the fall, after the harvest had been gathered. For eight days abundant sacrifices were heaped upon the altars, and the people dwelt in bowers made from green branches in remembrance of the free life of

the desert. They bore with songs of gladness the boughs and fruits of trees, and in after times brought to the temple water from the spring of Siloam, and poured it forth amid glad songs and sounding trumpets. Thus every year the Israelites of every tribe were brought together at the capital, insuring the unity of the nation, and leading it to reverence and gratitude to the God of Israel.

Lev. 23. 33-44.

[Memory Verses, 41-44.]

33 And the LORD spake unto Mo'ses, saying,

34 Speak unto the children of Is'ra-el, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Is'ra-elites born shall dwell in booths;

43 That your generations may know that I made the children of Is'ra-el to dwell in booths, when I brought them out of the land of Egypt. I am the LORD your God.

44 And Mo'ses declared unto the children of Is'ra-el the feasts of the LORD.

Explanatory and Practical.

Verses 33, 34. The Lord spake. This command was given while the children of Israel were still sojourning at the foot of Mount Sinai, after the delivery of the law. **The fifteenth day.** This would bring the feast five days after the day of atonement, and at a time when the moon was full and the evenings were pleasant. **Seventh month.** The month Ethanim or Tisri, seventh of the ecclesiastical, but first of the civil, year. **Feast of tabernacles.** That is, of booths or huts, the third of the three great feasts, the others being passover and pentecost. This feast was intended as a service of thanksgiving for the harvest of the year, and also as a remembrance of the life in the wilderness. (1) *Present and past benefits are both to be gratefully regarded before God.* **Seven days.** The feast lasted for one week, during which the people lived in booths, but an eighth day was added with special services of praise. **Unto the Lord.** (2) *The services of religion are not incompatible with the highest enjoyment.*

35. Holy convocation. An assemblage of the people for worship, both at the capital and throughout the cities of the land. **Servile work.** "Work of labor," that is, work belonging to the ordinary and secular life. "This rule applied to the first and last days of the feast, which were sabbaths; on other days work was not forbidden, though the entire week was generally kept as a holiday. (3) *God's cause has a claim on our time as well as earthly interests.*

36. Seven days... an offering. The precise offerings are specified in Num. 29. 13-34. They were very abundant, though not alike on all the days, and were to attest the rejoicings of the people, and the consecration of their possessions to the Lord. (4) *We are not to consider that as wasted which is given to God's service.* **On the eighth day.** It is claimed by some writers that this eighth day did not belong properly to the feast of tabernacles, but was added as a solemn close to the cycle of yearly feasts.

37, 38. These are the feasts. The context explains this sentence, since the chapter in which the lesson is found names all the annual gatherings, their purpose, and their manner of celebration. **Burnt-offering... meat-offering, etc.** These are the various kinds of sacrifices to be offered upon the several feasts. See the Notes on Lessons III and IV of the present quarter. **Beside the sabbaths.** That is, in addition to the sabbath offerings, and the voluntary offerings of the people. (5) *The regular service of God is not to be neglected on account of any special services being fulfilled.*

39-41. The first day... a sabbath. Inasmuch as the Hebrew months were lunar, and began with a sabbath, the fifteenth and twenty-second days would also fall on the same day of the week. **Boughs of goodly trees.** Such as the palm, the myrtle and the willow, which were most commonly used. With these they walked either in groups, or in regular procession, singing psalms and rejoicing over God's mercies to the people. Probably many of the psalms were written for the services of this feast. Two other customs, not mentioned here, were added after the captivity. One the bringing of water from the Pool of Siloam to the temple, where it was poured out, perhaps in memory of the miraculous water-supply in the desert; the other, the lighting of eight immense lamps on the evening of the first day of the feast. See John 7. 37, 38, and 8. 12, for words spoken by Jesus during this feast.

42-44. Dwell in booths. These were huts made of green trees, of open and fragile character. They were placed often on the roofs of the houses in Jerusalem, and in them the people lived, slept, and ate for a week; thus keeping in mind their free life in the wilderness, not in its aspect of trial, but of divine protection and the supply of their needs. (6) *So let us ever keep in joyful memory God's mercies.* There is reason to believe that the celebration of this feast was almost wholly neglected from the settlement in Canaan until after the return from the Babylonian captivity. See Neh. 8. 14-18.

HOME READINGS.

- M. The feast of tabernacles. Lev. 23. 33-44.
Th. The reading of the law. Deut. 31. 1-13.
W. The feast after the captivity. Ezra 3. 1-13.
Th. The feast of Ezra. Neh. 8. 1-18.
F. Jesus at the feast. John 7. 1-18.
S. The great day of the feast. John 7. 37-53.
S. The song of the feast. Psa. 96. 1-13.

GOLDEN TEXT.

Bless the Lord, O my soul, and forget not all his benefits. Psa. 103. 2.

LESSON HYMN. S. M.

Hymnal, No. 749.



O bless the Lord, my soul!
His grace to thee proclaim;
And all that is within me, join
To bless his holy name.

He clothes thee with his love,
Upholds thee with his truth;
And like the eagle he renews
The vigor of thy youth.

Then bless his holy name
 Whose grace hath made thee whole,
 Whose loving-kindness crowns thy days;
 O bless the Lord, my soul!

TIME, PLACE, etc.—See Lesson II.

DOCTRINAL SUGGESTION—Thanksgiving to God.

QUESTIONS FOR SENIOR SCHOLARS.

1. A Holy Convocation, v. 33-35.

How long after the day of atonement did the feast of tabernacles begin?

At what season of the year was it held?

What events in Israelite history did it commemorate?

What was the character of its services?

What was held on the first day?

What was the purpose of this meeting, and the nature of its exercises?

How was it kept after the captivity? Neh. 8, 14-18.

To what annual day celebrated in our land did it have some analogy?

2. A Hearty Offering, v. 36-39.

What was the character of the offerings at this time?

How were they presented?

What feeling of the people toward God were these offerings intended to express?

How were they the appropriate expressions of that feeling?

What is the offering which we should render to the Lord? Rom. 12, 1.

In what spirit should God's benefits be received? **GOLDEN TEXT.**

3. A Happy People, v. 40-44.

How did the people express their joy and gratitude during the feast?

What branches did they carry? Neh. 8, 15.

In what did they dwell?

What did these booths represent?

What was added to the service in later times?

How did Christ make use of this feast in his preaching? John 7, 37.

Practical Teachings.

How does this lesson teach—1. Joyfulness in God's service? 2. Gratitude in God's service? 3. Liberality in God's service?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Holy Convocation, v. 33-35.

When was the feast of tabernacles held?

What month was this?

How long did it continue?

What was forbidden on the first day?

Why was this day to be kept holy? [Ans. As a day of thanksgiving.]

What great event did this feast keep in mind? v. 43.

By what other name was this feast known? Exod. 23, 16.

What did this name show? [Ans. That it was a time of thanksgiving for the harvests and fruits.]

What similar day is kept in our own country?

For what have we occasion to thank God as a people?

How should we keep Thanksgiving Day?

2. A Hearty Offering, v. 36-39.

What was offered during this feast?

Why were so many offerings given?

In what spirit were they to be given? Deut. 16, 14, 15.

What kinds of offerings are named in v. 37?

What offering should we render to God for his mercies? Rom. 12, 1.

How should God's goodness be kept in mind? [GOLDEN TEXT.]

3. A Happy People, v. 40-44.

How were the people to show their happiness?

In what did they live during the week of the feast?

What is related of the celebration of this feast in Neh. 8, 14-17?

What did these booths bring to their mind? v. 43.

What is the command of Deut. 8, 2?

What else was done at this feast? Neh. 8, 2, 3, 18.

What example is here given to us?

What did Christ once say at this feast? John 7, 37.

Teachings of the Lesson.

Where in this lesson do we learn—1. That we should remember God's mercies? 2. That we should rejoice in God's grace? 3. That we should present hearty offerings to God?

QUESTIONS FOR YOUNGER SCHOLARS.

1. A Holy Convocation, v. 33-35.

What is a convocation? A meeting of the people.

What meeting is here spoken of? The feast of tabernacles.

When was it held? Early in the fall, after the harvests were gathered.

How long did it last? Seven days.

How was it kept? With praise to God.

What was done at the meeting? The law of God was read.

2. A Hearty Offering, v. 36-39.

What were offered at this feast? Many sacrifices.

For what purpose were they given? To show the thanks of the people to God.

For what did they praise God? For his mercies to the people.

How may we show our thanks to God for his mercies?

By our lives as well as our praises.

3. A Happy People, v. 40-44.

What did the people carry around during the days of this feast? Green branches of trees.

What did they build? Arbors out of green trees.

Where did they build them? On the roofs, in the gardens, and in the streets.

What did they do with them? They lived in them for a week.

What was this to keep in mind? The time when they lived in the wilderness.

What is taught us in the **GOLDEN TEXT**?

Words with Little People.

1. Remember all the mercies and blessings of God to you. 2. Praise God for his goodness. 3. Show your thanksgiving by your life of love to God. 4. Teach others of God's truth and law.

THE LESSON CATECHISM.

[For the entire school.]

1. At what time in the year was the feast of tabernacles kept? When the fruits were gathered.

2. How long did it last? Eight days.

3. What were offered during the feast? Sacrifices of thanksgiving.

4. Where did the people live during the feast? In booths made of trees.

5. What was the purpose of this feast? Thanks to God for mercies.

THE CHURCH CATECHISM.

VI. GOD'S LAW.

Duties to God and Man.

85. What does God require of man? Obedience to his revealed will.

86. What is the rule of our obedience? The moral law.

87. Where is the moral law given? In the ten commandments.—Exod. 20.

88. What is the first commandment? Thou shalt have no other gods before me.

89. What is the second commandment? Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

90. What is the third commandment? Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Feast of Tabernacles.

I. A FEAST OF REST.

Ye shall do no servile work. v. 35.

"There remaineth... a rest." Heb. 4. 9.

II. A FEAST OF ASSEMBLY.

It is a solemn assembly. v. 36.

"Call a solemn assembly." Joel 2. 15.

III. A FEAST OF SACRIFICES.

Seven days ye shall offer. v. 36.

"Vow, and pay unto the Lord." Psa. 76. 11.

IV. A FEAST OF WORSHIP.

On the first day... a sabbath. v. 39.

"How amiable are thy tabernacles." Psa. 84. 1.

V. A FEAST OF REJOICING.

Rejoice before the Lord your God. v. 40.

"A good thing to give thanks." Psa. 92. 1.

VI. A FEAST OF REMEMBRANCE.

That your generations may know. v. 43.

"Remember all the way... God led thee." Deut. 8. 2.

ADDITIONAL PRACTICAL LESSONS.

Benefits of the Feasts.

1. They kept the people in frequent communication with God. v. 33.
2. They taught habits of regular and systematic worship. v. 34.
3. They brought the people into meeting with each other, and developed national unity. v. 35.
4. They kept the thought of religion prominent above the merely secular life. v. 36.
5. They awakened and regulated the liberality of the people to give to God. v. 36.
6. They kept before the people that all their prosperity came from God, and so awakened gratitude. v. 39.
7. They kept in memory God's great mercies in their national history. v. 43.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

THE ancient Egyptians, we are told, were in the habit of introducing a skeleton into all their festive gatherings, that they might be reminded how soon their pleasures must come to an end. There are few in the present day who would like to follow such an example; but I suppose there are seasons when to most people in the midst of their enjoyment there comes the sharp realization of the fact that it will not last. This realization is the "skeleton at the feast," the passing cloud that dims for a moment the brightest sky; and we cannot wholly escape it, still less escape the coming future of which it is the shadow. But suppose the skeleton should change into an angel, and the dark cloud unfold and show a brighter glory than any it had hidden! Such a thing was long ago pictured in the most joyful of the Israelitish feasts, and is a reality now for the children of God.

The seventh month stood out prominently above all the rest in the Jewish calendar. It was ushered in by the "Feast of Trumpets;" its tenth day was kept as the day of atonement, and from the fifteenth to the twenty-third the Israelites celebrated the feast of tabernacles.

Graphic descriptions of this feast have been given by various writers. Jerusalem and its environs are said to have presented the appearance of a verdant forest. Every open space in the streets and every house-top was covered with green booths and arbors, in which, according to the command, the people dwelt as long as the feast lasted. The slopes of the

Mount of Olives were crowded with these leafy habitations. It was as if the whole population of the land were gathered together for a huge picnic, extending over seven days. Every morning streams of people wended their way to the Temple, holding in their hands branches of palm with the fruit of the citron. Ver. 40, margin. The sacrifices were far more abundant than at any other season, being in some cases more than double the number offered at the other festivals. Num. 28. 11, etc.; 29. 12, 13, etc. In later times two ceremonies were added to those originally prescribed by the law—the fetching every morning by the high-priest of water from the Pool of Siloam, which was poured out at the altar; and the illumination in the evening by means of colossal lamp-stands placed in the "court of the women." All the gladness of the feast seems to have been concentrated in the ceremony of the water, so that it was said that he who had never seen the rejoicing at the drawing of water had never seen rejoicing in his life.

But what was the ground and cause of all this gladness? For what purpose was the feast observed? In the feast of the passover the Israelites commemorated God's past mercies; in the feast of pentecost, his present blessings: the feast of tabernacles embraced something more, being a thanksgiving both for present and past benefits, while at the same time there was suggested in its observance the thought of still greater blessings in the future.

A thanksgiving for present benefits. In the glow and brightness of the summer the Israelites had kept their harvest festival; and now, at the close of the season, there was more for which to praise God. The vintage, almost as important a season as the harvest itself, was now over, and the whole store of the fruits of the earth gathered in. Fruit, whether ripe or dried, was used in Palestine as an article of food to an extent which we can hardly realize, while the juice of the grape formed the common beverage. See 1 Sam. 25. 18; 30. 12; 2 Sam. 16. 1; Psa. 104. 15. The land was described beforehand by Moses as "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey." Deut. 8. 8. And being settled in this good land, dwelling "every man under his vine and under his fig-tree," the Israelites rejoiced in their present comfort and abundance, and assembled together to give thanks to God for all that they were enjoying. Deut. 16. 15.

A remembrance of past mercies. During the other feasts every house in Jerusalem was full, each man taking in as many guests as he could possibly make room for. Those who could not be thus accommodated lodged in tents. But at the feast of tabernacles the houses were left empty, and both these and the tents replaced by the green booths. This was not a mere festal arrangement designed to add beauty and novelty to the scene. It had a deeper meaning. In their joy over present blessings the Israelites were not to forget the past. They were to "remember all the way which the Lord their God led them." They were to bear in

mind the wilderness journey, when the home in Canaan was theirs only in prospect, and especially the beginning—the first encampment of Israel, the first place where they rested as a free nation, (ver. 43; Exod. 12. 37.) Succoth, or the place of booths.

But they could hardly look back upon those past wanderings without remembering that the whole of life was a journey, and that their pleasant homes, and their labor, and their ingathering, and their feasts could not last forever. They must in time, like those who never had actual possession of the land, be “gathered unto their fathers.” David gave utterance to this when in the hour of rejoicing and praise he described himself and his people as “strangers and sojourners.” 1 Chron. 29. 15. And the very time when the feast of tabernacles was celebrated, when the toils of summer were over and the winter was again at hand, would serve to remind the people that the day of life must come to an end and be followed by the night “in which no man can work.” Thus in the midst of their gladness a shadow was cast over the sky, which none but the utterly thoughtless could fail to notice. At those celebrations of the feasts of which we read in the books of Ezra and Nehemiah, there must have been a further element (Ezra 3. 4; Neh. 8. 14, 15, etc.) of regret in the thought of the glory of greatness which had been theirs and which they had lost. And, besides, the daily diminution in the number of bullocks appointed for the burnt-offering—from thirteen on the first day to seven on the seventh, and one only on the eighth—may have been intended to point to the transitory character of the Mosaic institutions. But all this suggested

A hope of future blessings. Abraham, Isaac, and Jacob had passed away without receiving the promised inheritance. “Strangers and sojourners” on the earth, a better country and lasting joys were to be their portion. And wherever the pilgrim spirit remained among their descendants, the pilgrim’s hope and the pilgrim’s prospects accompanied it. And the uncommanded ceremonies which were introduced into the keeping of the feast were an index of the feelings of the people in this respect. The drawing of water was connected by a noted rabbi with the promise in Isa. 12. 3. And may not the festal illumination have been suggested by many another promise, as, for instance, Isa. 60. 1? Both looked forward to future things which should not pass away, while the leafy dwellings which symbolized the earthly pilgrimage reminded the sojourners that at the end of that pilgrimage there awaited them an everlasting home.

And what does all this say to the young people in our classes? They know something of the transitory nature of earthly pleasure. They know with what speed the hour of enjoyment passes, and how soon it comes to an end. They have probably already experienced something of the feelings of one

“Who treads alone
Some banquet-hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed.”

How are they to escape the skeleton at the feast, the cloud in the bright sky?

In all their gladness let them remember God. Let them take the Golden Text for their motto, and “forget not all his benefits.” They must begin with the *past*. Until the heart has been lifted up to God in thankfulness for the “unspeakable gift” of his Son—until Christ Jesus who was crucified is accepted as Redeemer and Lord, and his death looked back to as the all-sufficient ransom of the soul, there can be no true gladness. They must continue with the *present*, remembering that to the love which bestowed that most precious of all gifts they owe every good thing and every real enjoyment. And as they go on to trust that same love for the *future*, the skeleton that sits at the festal board, whispering of change and decay, will turn to an angel, who shall sing softly of the “inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven” for them; the dark cloud of loss and regret that lingers about the brightest moments shall open and display such glories as the common light of day can never show; and every thing that is sweet and pleasant in this life shall be made yet sweeter by the knowledge that there is always “more and more to follow!”

Berean Methods.

Blackboard.

BY J. B. PHIPPS, ESQ.



The feast of tabernacles was a thanksgiving for the harvest. On the blackboard is a sheaf of blessings bound together with love. Part of the exercises of the session might be a praise service. Let each one name some special blessing received from God. Write them on the board, then make the application as set forth at the bottom of the diagram.

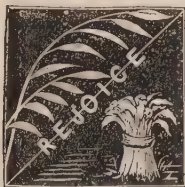
PART OF THE GOLDEN TEXT.

“Bless the Lord... and forget not.”

A SUGGESTION. On one side of the board write a “Pyramid of Praise,” composed of the different ways of thanksgiving and praise practiced by the members of the school—such as praising God by giving, helping, teaching, speaking, cheerfulness, etc., etc. When completed, let each one silently read and see how many ways of praising God are neglected.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Rejoice in the Lord.*

Describe the procession in the synagogues every day of this feast, when the people carried boughs of goodly trees and marched around the reading-desk, singing as they went. God told them to do this, and he was pleased to see them obey. So he will be pleased to see us obey when he tells us to "rejoice."

Tell the meaning of the feast—what it was, when and where to be held, and how the people were to behave at this time.

Recall the last lesson, in which God told his people to be sorry. They were to be sorry for sin; they were to rejoice in God. Show that we shall never find any thing in ourselves to rejoice over, but anyone who will think about God, and look to him, will have a heart full of praise.

Tell that the Jews held seven great feasts each year, and that this was the last one of the year. Is this a good way to end the year—with praise and gratitude to God?

Draw from children what the Jews had to be thankful for. Recall the manna, the Red Sea, God's constant care in the wilderness, his presence with them when they journeyed, etc. Help the little ones to recall some of the good things in their lives, present and past, making a list on the board as they mention them. Lead to the recognition of little and common things, so

common that we often forget how good they are, and then, with the children's minds and hearts full of the subject, teach the Golden Text, earnestly and accurately, showing how wrong it is to forget God's goodness to us.

We may forget; we shall if we do not give our hearts to God to be kept in love and gratitude and obedience.

Hints for the Teachers' Meeting and the Class.

Notice briefly the *three great feasts* in general, the time and purpose of each... The feast of tabernacles: 1.) When it was commanded; 2.) The authority by which it was held; 3.) The purposes which it served. (See Additional Practical Lessons.) 4.) The time of its celebration. (Note its relation to the day of atonement.) 5.) The manner of its celebration: (1) Services; (2) Offerings; (3) Processions; (4) Dwelling in booths; 6.) Allusions to the feast in later history. (Neh. 8; John 7-10.) ... What corresponds to this feast in the present time? ... A word-picture of the scenes at Jerusalem during the feast of tabernacles. ... ILLUSTRATIONS. In our national history we have as good reason to recognize God's hand as did the Israelites. Notice, 1.) The great heritage of a continent which God has kept in reserve for us. 2.) His care over the early colonies—Pilgrims, etc. 3.) His aid in the founding of our Nation. 4.) The special providence of God in our later history. 5.) The blessings of rich harvests, etc. See Rom. 12. 1.

References. *FOSTER'S PROSE*, Vol. I. 2458, 3897, 3902, 5670. Vol. II. 8967, 10497, 10500. *POETICAL*: Vol. I. 1579, 1582. Vol. II. 3423, 3424. *FREEMAN*: Feast of harvest, 131; Feast of tabernacles, 131; Palm branches, 891.

B. C. 1490.]

LESSON VIII. THE YEAR OF JUBILEE; or, The Joyful Sound.

[Nov. 20.]

GENERAL STATEMENT.

Most remarkable of all the institutions of the Mosaic law was that of the year of jubilee. None but a law-giver conscious of divine authority would have ventured to give such a command, and none but a people conscious of a divine mission and imbued with trust in God would have received it. At the sunset of the day of atonement, every fiftieth year, the voice of the trumpet was to ring through the land. In response to its loud call the voice of praise ascends from all the people; for

debts are canceled, slaves are freed, and the poor receive back their alienated inheritance. For a year the people neither plow nor reap, but live upon the food God sends them, and trust in his almighty care. Thus each Israelite was taught his part in the great covenant of his people, family lines were kept distinct for Messiah's coming, and all people were placed upon a common level of dependence upon God.

Lev. 25. 8-17.

[Memory verses 10-12.]

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubilee; ye shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

Isa. 27. 13: And it shall come to pass in that day, that the great trumpet shall be blown, and they

Verse 8. Seven sabbaths of years. In the law of Moses every seventh year was to correspond with the seventh day, in being a "sabbatic year," or a year of rest, in which no fields were to be sown, and the people and the land were to enjoy rest. Seven of these sabbatic cycles would make forty-nine years, and the following year, the fiftieth, was to be regarded as especially sacred, the year of jubilee. Thus two years of rest came in succession. (1) Notice how the sabbath is made the basis of the social, political, and ecclesiastical life of a people.

9. The trumpet of the jubilee. The word *jobel*, translated *jubilee*, is of uncertain origin and meaning. Probably it represents the ringing sound of the trumpet used on that occasion. **To sound.** The trumpets were blown, not at any one place, nor by the priests only, but through all the cities and villages, and by all the people. **In the day of atonement.** Not during the day, but at its close, when the services of reconciliation were ended, and the people were brought anew into full communion with God, the joyous trumpet sound broke the solemn silence. (2) The proclamation of human brotherhood and peace between man and man follows close upon the restoration of peace with God.

10. Hallow the fiftieth year. No special religious ceremonies were prescribed, but the entire year was to be kept sacred as devoted to God. **Proclaim liberty throughout all the land.** Liberty from the necessity of labor, since God had promised to give the people food without toil of planting and harvesting; release from the burden of debt, and a restoration of the lost inheritances of land. (3) *What a vivid picture of the freedom and the privilege which the gospel-trumpet proclaims!* **Every man unto his possession.** The land was allotted according to the families of Israel in a sort of entail, which could be interrupted only until the year of jubilee, when it reverted to the original family or its descendants. The objects of this provision may have been, 1.) To keep the family lines distinct and traceable until the fulfillment of prophecy in the coming of Christ. 2.) To promote national unity and patriotism by keeping the people within their land, in a relation of helpfulness and brotherhood. 3.) To teach trust in God as their supporter and supplier of needs. 4.) To avoid the evil results in families of avarice on one hand and prodigality on the other, by maintaining equality of condition. 5.) To vindicate to each individual Israelite his share in the privileges of the covenant with Abraham. 6.) To present the great truth that God was the only absolute owner of the land, and that the people were his stewards. 7.) To prefigure the glorious millennial

shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

14 And if thou sell ought unto thy neighbor, or buyest *ought* of thy neighbor's hand, ye shall not oppress one another:

15 According to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

privileges of the Gospel when Christ shall reign over all men. **Every man unto his family.** By the freedom of such as had been enslaved. (4) *Constantly does God's generosity oppose itself to man's selfishness.*

11, 12. **Ye shall not sow.** Thus were they to learn the great lesson of dependence upon God for daily needs. **Neither reap.** They were not to store up for future needs even that which grew of itself in the field, but since the jubilee came immediately after a sabbatic year, were to feed for three years upon the produce of one. **Nor gather.... of thy vine.** They could gather at will for enjoyment, but not for storing up. (5) *How willing is God to show to men that he is their bountiful Father and friend.*

13, 14. **Return every man.** See notes on verse 10. This applied, however, only to farms or inheritances in the country, but not to houses in walled cities, which if not "redeemed" (or bought back) within a year could be held by the purchaser forever. **Ye shall not oppress.** A general injunction to equity, of which the application is given in the succeeding verses. (6) *How constantly must our heavenly Father remind us that we are brothers!*

15-17. **According to the number of years.** In all sales of land the jubilee was to be kept in view; and its price reckoned according to the number of harvests (reckoning out the sabbatic years) until the next jubilee, when it was to revert to the original owner or his descendants. **Fear thy God.** They were bidden to remember that this institution was divine, and not human, in its origin, and were to obey its laws. It is doubtful, however, whether they were ever fully put into practice. The law may have remained as the picture of an ideal state, until the fullness of the Gospel shall bring the realization of its principles in the universal brotherhood of man.

HOME READINGS.

- M.* The year of jubilee. Lev. 25. 8-17.
Tu. The sabbatic year. Lev. 25. 1-7.
W. The prophetic kingdom. Isa. 11. 1-11.
Th. The good tidings. Isa. 61. 1-11.
F. The divine care. Rom. 8. 28-39.
S. Trust in God. Phil. 4. 1-13.
S. The reign of peace. Ps. 72. 1-20.

GOLDEN TEXT.

Blessed is the people that know the joyful sound.
 Ps. 89. 15.

LESSON HYMN. H. M.

Hymnal, No. 331.

Jesus, our great High Priest,
 Hath full atonement made:
 Ye weary spirits, rest;
 Ye mournful souls, be glad;
 The year of jubilee is come!
 Return, ye ransomed sinners, home.



Extol the Lamb of God,
 The all-atoning Lamb;
 Redemption in his blood
 Throughout the world proclaim:
 The year of jubilee is come!
 Return, ye ransomed sinners, home.

TIME, PLACE, etc.—See Lesson II.

DOCTRINAL SUGGESTION—God the supreme possessor.

QUESTIONS FOR SENIOR STUDENTS.

- The Jubilee Trumpet, v. 8-10.**
 What is the meaning of the word "jubilee"?
 How often did the year of jubilee occur?
 On what day did it begin?
 Why was it appropriately begun on that day?
 How was it announced?
 What did the trumpets proclaim throughout the land?
 Who were then made free?
 How did this represent our privilege in Christ? John 8. 31, 32; Gal. 5. 1.
- The Jubilee Rest, v. 11, 12.**
 How was the jubilee a year of rest?
 How were the people supported during that year?
 How were they to regard the fruits of the field? v. 12.
 How would the jubilee test the faith of the people?
 How would its observance show their gratitude?
- The Jubilee Return, v. 13-17.**
 What was the return of the jubilee?
 To whom were all possessions returned?
 What exceptions were made to this rule?
 How did this law affect the price of lands?
 Why was the injunction given not to oppress each other?
 What was the purpose of this law concerning property?

Whom did it represent as the supreme possessor of the land?

What would be its effect upon the people?

What is the GOLDEN TEXT?

Practical Teachings.

What is the teaching of this lesson—1. Concerning the privileges of God's people? 2. Concerning the duties of God's people to each other? 3. Concerning our relation to earthly possessions?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Jubilee Trumpet, v. 8-10.**
 How often did the year of jubilee take place?
 How was it to be announced?
 On what day did it commence?
 What did the jubilee trumpet proclaim? v. 10.
 Who were to be free in that year?
 What did Christ proclaim in his ministry? Luke 4. 19.
 What liberty did Christ bring to men? John 8. 34-36.
 How should we regard the freedom which he gives us? Gal. 5. 1.
- The Jubilee Rest, v. 11, 12.**
 How did the people rest during the jubilee year?
 How did the land have rest?
 Upon what were the people to live during that year?
 How did this teach them to trust God's care? 1 Pet. 5. 7.
 What is Christ's promise concerning the support of our lives? Matt. 6. 32, 33.
 What is the promise of Ps. 34. 10?
 When may we trust God for our support?
- The Jubilee Return, v. 13-17.**
 What was to be returned at the jubilee?
 To whom was it to be returned?
 What exception was made to this rule? v. 30.
 What was this rule intended to teach? v. 23.
 How was property to be sold? v. 15, 16.
 What command is given in v. 17?
 How should we deal with others? Col. 3. 12, 13.
 What is the summary of this lesson in the GOLDEN TEXT?

Teachings of the Lesson.

Where does this lesson teach—1. That God owns all the earth? 2. That we should trust God's care? 3. That we should be kind to our fellow-men?

QUESTIONS FOR YOUNGER SCHOLARS.

- The Jubilee Trumpet, v. 8-10.**
 How often did the year of jubilee come? **Once in fifty years.**
 On what day did it begin? **On the evening of the day of atonement.**
 How was it made known? **By blowing trumpets every-where.**
 How was their sound received? **With gladness by all the people.**
 What became of all who were slaves? **They were set free on the year of jubilee.**

2. The Jubilee Rest, v. 11, 12.

From what did the people rest during the year of jubilee? **From working in the fields.**

What else had rest? **The land rested also.**

Upon what did the people live? **Upon what grew of itself.**

Who promised to care for them? **The Lord God.**

What good did this do to the people? **It taught them to trust in God.**

3. The Jubilee Return, v. 13-17.

What was given back on this year? **All the land that had been sold.**

To whom was it given back? **To the one who had owned it before.**

What did this show? **That God, and not man, owned all the land.**

How did this help the poor? **By giving them a home.**

What did God command the people? **To be kind to each other.**

What is said in the GOLDEN TEXT?

Words with Little People.

1. Remember that all you have belongs to God. 2. Remember that you cannot own the things of earth for ever. 3. Be kind to others, and help the poor. 4. Trust in God for your daily bread.

THE LESSON CATECHISM.

[For the entire school.]

1. How often did the year of jubilee take place? **Every fiftieth year.**

2. How was it proclaimed? **By the blowing of trumpets.**

3. What was the command concerning the land during that year? **It was not to be planted.**

4. What was the privilege of all slaves in that year? **They were to become free.**

5. What was to be done with the land that had been sold? **It was to be given back.**

THE CHURCH CATECHISM.**VI. GOD'S LAW.****Duties to God and Man.**

91. *What is the fourth commandment?* Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

92. *What is the fifth commandment?* Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

93. *What is the sixth commandment?* Thou shalt not kill.

94. *What is the seventh commandment?* Thou shalt not commit adultery.

95. *What is the eighth commandment?* Thou shalt not steal.

96. *What is the ninth commandment?* Thou shalt not bear false witness against thy neighbor.

97. *What is the tenth commandment?* Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**The People of the Jubilee.****I. A RELIGIOUS PEOPLE.**

Number seven sabbaths of years, v. 8.

"Hallow ye the sabbath-day." Jer. 17. 22.

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II. A RECONCILED PEOPLE.

In the day of atonement.... sound, v. 9.

"You....now hath he reconciled." Col. 1. 21.

III. A CONSECRATED PEOPLE.

Hallow the fiftieth year, v. 10.

"An holy nation, a peculiar people." 1 Pet. 2. 9.

IV. A FREE PEOPLE.

Liberty throughout all the land, v. 10.

"The liberty wherewith Christ....made....free." Gal. 5. 1.

V. A HAPPY PEOPLE.

A jubilee shall that....year be, v. 11.

"Rejoice in the Lord alway." Phil. 4. 4.

VI. A TRUSTING PEOPLE.

Ye shall not sow, neither reap, v. 11.

"Trust in the Lord....thou shalt be fed." Psa. 37. 3.

VII. A FRIENDLY PEOPLE.

Ye shall not oppress one another, v. 14.

"Be ye kind to one another." Eph. 4. 32.

ADDITIONAL PRACTICAL LESSONS.**The Gospel Jubilee.**

1. The Gospel-jubilee comes only to those whose atonement is complete, and who are reconciled to God. v. 9.

2. The Gospel jubilee proclaims liberty to all mankind through Christ Jesus. v. 10.

3. The Gospel jubilee brings men back to the full possession of their lost estate before God. v. 10.

4. The Gospel jubilee brings rest from care and trust in God as the privilege of saints. v. 11.

5. The Gospel jubilee proclaims all things and all people holy to the Lord. v. 12.

6. The Gospel jubilee brings all men into brotherhood, and proclaims love as the universal law. v. 14, 15.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

THERE is a pretty, though apocryphal story that used to be told in English history of a minstrel who wandered over Europe seeking for his captive master, Richard Cœur de Lion. The story goes that the faithful Blondel sung a ballad which was a favorite with the king under the walls of many a strong castle, till at last he reached the very place where Richard was imprisoned, and the ears of the monarch were gladdened by the familiar strains, which he at once answered by singing one of the same verses. If we must give up this romantic tale, there is no doubt that the first communication the captive king received from his loyal subjects at home must have been a *joyful sound* indeed to him. He was sure they would do all in their power to liberate him. And why? Because he was *their* king. He belonged to his people and they wanted him back. And so they were willing to pay for his liberation any costly ransom; for the strict idea of redemption or ransom includes that of right or relationship. The unfortunate captive who has been taken by a robber-band looks to *his relations* to pay the sum demanded for his freedom. And the poor woman who hastens with her earnings to the pawn-shop is going, not to purchase what has never been hers, but to redeem *her own*.

The year of jubilee is the grand picture, painted in Old-Testament times, of God's redemption. In it the sinner is depicted, less as to his guilt than as to the condition into which guilt has brought him. He is considered, not as the condemned rebel, but as the helpless bond-slave, whose cause has been taken up by the Almighty, and to whose rescue God himself has come.

The features of the jubilee are three: rest, release, and restoration. Ver. 10, 11. The first was already present in the seventh or sabbath year, and the rest of the fiftieth was over and above that of the forty-ninth, or sabbath of sabbaths. There was also a release of debts in the seventh year, and the law provided that all Israelites who were compelled by poverty to sell themselves for bond-servants should go out free after six years of service. Exod. 21. 2; Deut. 15. 12. It would not, however, appear that the release of these persons took place in the seventh year, for in that but few out of the number would actually have served his six years. Such a shortening of the term of service took place only at the jubilee, when the trumpets proclaimed "liberty throughout all the land unto all the inhabitants." But the special characteristic of the fiftieth year was the restoration to every man of the inheritance which had become alienated from him, either on account of his own or his father's poverty. If he were unable to redeem it himself, and no *goel*, or kinsman, were found to do it for him, it remained in the hands of the person who had bought it until the jubilee. Then it reverted to the original possessor, or to his heir. Thus the land was prevented from passing, like ordinary merchandise, from one hand to the other, and the inheritance at the first marked out by God was secured to each tribe and each family.

Let us imagine (if such a thing were possible) an Israelite slave who had never heard of the institution of the jubilee. He had seen many of his fellows round him restored to their freedom, to their homes and their families, through the intervention of some kinsman who has come forward and paid their ransom; and he laments, like the cripple at the pool of Siloam, (John 5. 7,) that there is no one to perform some kind office for him. But the trumpet of the jubilee sounds, and he is told that he is free. Wonderingly he asks, Who has stepped forward to redeem him? And the answer is: It is the Lord himself; this year every Israelitish slave may go free, for he claims each one as *his*; and every inheritance must be restored, for he claims the land as his own possession: the true Owner of all has put forth his right, and none can gainsay it. This is what we read in the passage, "They are my servants, which I brought forth out of the land of Egypt," (ver. 42, 55;) "The land shall not be sold forever, for the land is mine, for ye are strangers and sojourners with me." Ver. 23. By this claim the past of loss and suffering was obliterated, and the ransomed ones began life, as it were, anew,

The picture shows us

Man's actual condition in the world—that is, his condition by nature. It is not his guilt that is put prominently forward, but his misery. Many are as slow to acknowledge the latter as the former. They are in the enjoyment of much that they like, and they are hoping for more, and are by no means miserable. They have not yet felt any bondage; they have no knowledge of any higher inheritance. We can imagine how a slave, if he had never known freedom, might, so long as he were well treated by his master, be content, and even happy. But let him once know that he was by birth a free man, with his own lands and possessions, and he will begin to feel, and to chafe under, the yoke. And let a sinner taste the bitterness of folly's ways and become conscious that, instead of being his own master, he is driven on to sin to his own hurt, and let him get a glimpse of the portion that might have been his, and he will begin to feel and recognize his own condition. But next we see

How God has regarded man's condition. God did not look down on sinful men to hate and to condemn them. God looked down on them to pity and to save them. He was grieved for their misery. He "remembered us in our low estate, for his mercy endureth forever." Psa. 136. 23. He desired to draw us out of the ruin into which we had plunged ourselves. And his arm is outstretched, not to punish, but to rescue.

Though sunk in degradation and misery, man is precious in God's sight. Angels might have wondered what there was in sinful creatures down here. But God saw souls for whom he cared, whom he wanted, and whom he must save. And so he entered into relationship with us that he might ransom us. Jesus took our nature upon him that he might do the kinsman's part. He was "made of a woman, made under the law, to redeem them that were under the law." Gal. 4. 3, 4. But this was not all. A ransom must be paid. Sin could not be overlooked when God would have mercy upon the sinner. It cost England thousands of pounds out of her exchequer to redeem the slaves in her colonies. And when America set free the millions who groaned in bondage upon her soil, she did it at a yet heavier cost—the lives of her own brave sons. And the redemption of precious souls from sin and ruin required nothing less than the blood of him who is the Son of God.

This was shadowed forth, as we have before seen, in the day of atonement. Not till the sacrifices of that day were over could the trumpet utter its joyful sound. But when sin had been, in figure, put away, then the exulting blast went forth. And so, since the price of our redemption has been fully paid, the glad tidings of the Gospel are to be proclaimed throughout the world.

And the jubilee is a picture to us of

What the gospel tidings are. It proclaims rest, not from happy activity, but from anxious toil. Having no need to sow or reap for their livelihood in the fiftieth year, the Israelites had time for other

pursuits. And he who "rests from his own works," finding salvation to be a free gift, can now employ his powers in happy service for God, instead of vainly toiling to save his soul. Matt. 11. 28, 29; Heb. 4. 10; Tit. 2. 14; 3. 8. It proclaims release from guilt, from condemnation, from the power of sin, from death, from all evil. Rom. 3. 24; 6: 14; 7. 1; John 11. 25, 26; Gal. 1. 4. And it proclaims restoration, or the renewing of all things. "Thou hast made us," said Augustine, "for thyself, and our heart is restless till it rests in thee." In God himself is the inheritance, the home of the soul, which it has lost through sin; and the vague longings and cravings after something more than they have found, which are felt by so many, are the yearning of the soul after its lost and unknown heritage. And this is the climax of the gospel message, "redeemed unto God," (Rev. 5. 9; 1 Pet. 3. 18,) a truth found in the Old Testament as well as the New. Psal. 16. 5; 73. 26; 119. 57; Lam. 3. 24.

This is the "joyful sound" commanded to be made known throughout all the earth, and to "every creature." But the joy is for those only who allow the claim of "the Lord who bought them." To slaves taken from among the heathen round about Israel (ver. 44) the jubilee trumpet brought no message of freedom. Its thrilling blast of gladness was only for those who recognized in it the call of their God and their Redeemer. "Blessed are the people that know the joyful sound," and are not slow to take up the song of salvation and answer their deliverer with a strain of grateful praise.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice the sabbatic system : 1.) A sacred day. 2.) A sacred year. 3.) A sacred cycle, seven years. 4.) Then the year of jubilee.... Notice : 1.) When it came. 2.) On what day it began, (appropriateness of beginning on the day of atonement.) 3.) How it was ushered in. 4.) What were its requirements. 5.) What were its purposes and results. (See notes on ver. 10 of the lesson.) 6.) What character it imparted to the people. (See Analytical and Biblical Outline.) 7.) How it foreshadowed the Gospel. (See Additional Practical Lesson.)... Word pictures of : 1.) The day of atonement, with its solemn services—scape-goat, priest in holy of holies, etc. 2.) Trumpets blown everywhere, breaking the silence. 3.) Rejoicings—slaves free, lost homes restored, debts cancelled, etc. 4.) What the world might be if such a spirit were maintained now.... ILLUSTRATIONS. The old bell of Independence in Philadelphia, with its legend: "Liberty throughout the land," etc., rung on the morning of July 4, 1777.... When the Romans conquered the Macedonian rulers of Greece they summoned all the States to meet at the Olympic games. There, in presence of the assembled multitudes Flamininus, the consul, proclaimed that all Greece was free, and each State might choose its own rulers.

References. FOSTER'S PROSE: Vol. I. 1316, 2382, 3949. Vol. II. 8847, 8849, 12318, 11745. PORTCAL: Vol. I. 1389, 2107. Vol. II. 3331. FREEMAN: Trumpets, 447; Year of Jubilee, 172.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Be glad in God's way.



Talk about rejoicing, when and why we can rejoice, bringing out the familiar truth that sin always brings sorrow, and showing that we can only be glad in goodness. Who has all goodness? God. Then we may rejoice in him and in his ways.

Tell about the year of jubilee. How often do we have a day of rest? God provided a whole year of rest and rejoicing for his people. The people were to rest; the land was to rest; slaves were to go free; homes that had been sold were to be given back. No wonder it was a glad time. But see when the gladness was. If some of the Israelites had said, "Now, I will have a good time in my own way; I will keep all that I have, and I will get all that I can;" would such people have enjoyed this year of jubilee? No, for they would not have been obeying God. The year could only be a happy one to those who kept it in God's way.

Some special lessons are taught us by this command of God:

1. Joy always follows sorrow to those who obey God in giving themselves to him. The jubilee followed closely the sad day of atonement. Jesus died for our sins that we might rejoice in the salvation he gave—not that we earned.

2. Every thing belongs to God. Of the things which we fancy we own, God says, "They are mine. Give them back to me."

3. God notices how we deal with others. If we are not honest, even in taking a penny or a pin that is not ours, he knows it. He wants us to do to others exactly as we want them to do to us.

4. All slaves were made free in this glad time. But this was only a picture of the glad time in which we live, when Christ has come to make every thing right. Do we let him make us free from sin? Do we let him make us honest, unselfish, and loving?

Blackboard.

BY J. B. PHILIPS, ESQ.



This diagram is designed to show that the year of jubilee raised the people to a higher plane. They could leave toil and find rest; be free from servitude, and find the brotherhood of man; learn the lesson of trusting in God, and acknowledge his ownership of all things.

WHAT THE TRUMPET SAID.

T RUST.
R ELEASE.
U NBOUNDED FAITH.
M AN'S BROTHERHOOD.
P RAISE.
E NTIRE OBEDIENCE.
T IDINGS OF JOY.

B. C. 1452.] LESSON IX. THE SERPENT IN THE WILDERNESS; or, Lifted up to Save. [Nov. 27.]

GENERAL STATEMENT.

Between two lessons we step over an interval of thirty-eight years, and from the plains of Sinai to the wilderness of Edom east of the peninsula. In those years Israel has journeyed to the very borders of Canaan, has looked upon the promised land, and then, alas! for lack of faith, turned back into the wilderness. The bones of the men who crossed the Red Sea are now bleaching in the sands of the desert, and their children are now the host of Israel, inured to hardness and trained for war. The venerable Aaron has been gath-

ered to his fathers, but Moses still stands erect and with unabated vigor. Israel is now passing around the forbidden lands of Edom, on its way toward the tablelands of Moab. The way is long and rough, and the people murmur at their hardships. Serpents snap at their feet and poison their blood, until in repentance they turn to God for mercy. By God's command the serpent of brass is reared in the midst of the camp, a type of Him who became sin for us, and looking unto it the dying find life.

Num. 21, 1-19.

[Memory Verses, 7-9.]

1 And when king Arad the Canaanite, which dwelt in the south, heard tell that Is'ra-el came by the way of the spies; then he fought against Is'ra-el, and took some of their prisoners.

2 And Is'ra-el vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Is'ra-el, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hor'mah.

4 And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

Psa. 107. 4-7: They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6 And the Lord sent fiery serpents among the people, and they bit the people; and much people of Is'ra-el died.

7 Therefore the people came to Moses, and said, We have sinned: for we have spoken against the Lord, and against thee: pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

Psa. 78. 34: When he slew them, then they sought him; and they returned and inquired early after God. Acts 8. 24: Simon said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

8 And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

John 12. 32: I, if I be lifted up from the earth, will draw all men unto me.

Explanatory and Practical.

Verse 1. King Arad the Canaanite. This should be translated "the Canaanite, the king of Arad;" Arad being the name of the place, and not of its king. It was probably the small hill, twenty miles south of Hebron, now known as Tell-Arad. **Dwelt in the south.** The Negeb, or south-country, is a desert region south of Palestine, extending from the Dead Sea to the Mediterranean, and from Kadesh northward to near Hebron. **Heard tell that Israel came.** That is, learned that the Israelites were entering Canaan by the same approach as that of the spies, thirty-eight years before. See the account of the visit of the spies in Num. 13. **He fought against Israel.** Recalling the defeat which Israel had experienced in the previous generation, (Num. 14. 45.) he attacked the people again on their march northward from Kadesh. (1) *Old foes must ever be faced by God's people.* (2) *Even on the edge of Canaan we may meet with drawbacks and repulses.*

2, 3. Vowed a vow. The vow was that the cities of this Canaanite tribe should not be taken as spoil, but be consecrated as a sort of burnt-offering to the Lord, as Jericho was afterward devoted. **The Lord hearkened.** Thus the victory was recognized as coming from the Lord, and the destruction was a surrender to God, as well as an act of punishment to the people and a warning to the adjoining tribes. **They utterly destroyed them.** This act of destruction, like many others, is not to be judged by the standards of our advanced civilization. It was, moreover, deserved by reason of the wickedness of the people, (see Gen. 15. 16.) and was a necessity for the religious protection of the Israelites, on whose preservation depended the Gospel and the world's salvation. **Hor'mah.** That is, "ban," or "destruction." It would seem from Judges 1. 17, that the Canaanites re-occupied the place after the departure of the Israelites, and were again conquered by the Simeonites, when the "ban" was renewed, and the city once more destroyed.

4. From Mount Hor. South of the Dead Sea, in the Edomite range. Here Aaron died, perhaps after the events just related, though the mention of his death occurs before them. **By the way of the Red Sea.** The journey was southward, toward that branch of the Red Sea known as the Gulf of Akabah, or the *Elanitic Gulf*. **To compass the land of Edom.** They were compelled to make a long detour around this land, since they had been refused permission to go by the direct route through it, and God forbade them to make war upon the Edomites, their kinsmen. **Much discouraged.** Since it was a long and tedious march over an exceedingly rough country, and away from Canaan when they had seemed to be just upon its borders. (3) *God often leads his people by ways that seem strange and hard, yet ever in paths chosen by infinite wisdom.* (4) *He that would reach the promised land must expect many discouragements.*

5. Spake against God. By whose command the journey had been undertaken. (5) *We speak against God whenever we complain of the lot which God apportions to us.* **The wilderness... no bread.** Their disappointment was the greater because Canaan, with its fields and fountains, had been just before them, and now they seemed to be marching away from it into another desert. **This light bread.** "This contemptible bread," is the meaning. Yet on this same despised manna they had fed and grown strong and journeyed for forty years.

6, 7. Fiery serpents. The word "fiery" may refer either to the bright red spots or stripes of the serpents themselves, (for just such are still numerous in this section) or to the inflammatory effect of their bite. (6) *God has his means of discipline where men least expect them.* He could crush the pride of the Spanish Armada with winds, and the ambition of Napoleon with Russian snows. (7) *While we are at war with God we can have no peace with his creatures.*—**Bishop Hall.** **The people came.** (8) *When trouble comes people realize their sinful condition and need of divine help.* **Pray unto the Lord.** (9) *They who have sinned recognize their need of a mediator with God.*

8, 9. Make thee a fiery serpent. That is, an image of the poisonous serpents made of metal. **Set it upon a pole.** Probably in the center of the camp in front of the tabernacle, where all could see it. **Looketh upon it, shall live.** Thus the act of looking would represent acknowledgment of their sin, confession of helplessness, and faith in the means of healing appointed by God. **A serpent of brass.** Probably this should read *copper*, or perhaps *bronze*. **When he beheld... he lived.** Thus the sufferer from the serpent's bite had something to do. He must not only believe, but show his faith by the look which was followed by life. For the spiritual teachings of this event suggested by John 3. 14, see Additional Practical Lessons. This serpent of metal was kept by the Israelites, and afterward became an object of idolatry. King Hezekiah B. C. 725, with a zeal for purity of worship, destroyed it as an idol, all the more dangerous from its ancient and sacred associations.

HOME READINGS.

- M.* The serpent in the wilderness. Num. 21. 1-9.
Tu. The march from Sinai. Num. 10. 28-36.
W. The report of the spies. Num. 13. 16-33.
Th. The fears of the people. Num. 14. 1-19.
F. The return to the wilderness. Num. 14. 20-45.
S. The water of Meribah. Num. 20. 1-13.
S. The death of Aaron. Num. 20. 14-29.

GOLDEN TEXT.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. John 3. 14, 15.

LESSON HYMN. L. M.

Hymnal, No. 213.

Lord Jesus, when we stand afar
 And gaze upon thy holy cross,
 In love of thee and scorn of self,
 O may we count the world as loss.
 O holy Lord I uplifted high
 With outstretched arms, in mortal
 woe,
 Embracing in thy wondrous love
 The sinful world that lies below!

Give us an ever-living faith
 To gaze beyond the things we see;
 And in the mystery of thy death
 Draw us and all men after thee!

TIME.—B. C. 1452, or thirty-eight years after the previous lessons of the quarter.

PLACES.—The wilderness south of Palestine; afterward the mountainous region east of the Gulf of Akabah.

CONNECTING LINKS.—1. The departure from Sinai. Num. 10. 11-36. 2. The arrival at Kadesh, on the border of Canaan, and the sending of spies. Num. 13. 1-20. 3. The report of the spies, the murmuring of the people, and their return to the wilderness by God's command. Num. 13. 21-14. 45. 4. The thirty-eight years' wandering in the desert. (For list of stations, see Num. 33.) 5. The return to Kadesh, the sin of Moses, and the death of Aaron. Num. 20.

DOCTRINAL SUGGESTION.—Faith in Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. Fidelity, v. 1-3.

How long was the time intervening between the last lesson and the present?

With what people, and where dwelling, did the Israelites come into collision?

What was the first result of the warfare?

How did the reverse affect the people?

How may adversity sometimes prove a blessing?

What was the vow of the Israelites?

Was it right, and why?

How was the vow fulfilled?

How does this teach us to deal with sin?

2. Fear, v. 4, 5.

From what place did they journey?

What took place at Mount Hor? Num. 20. 27, 28.

Why did they not pass through the land of Edom? Num. 20. 18, 21.

What was the effect of the journey upon the Israelites?

Why were they discouraged?

What spirit did they show?

Why was this especially a wicked feeling in view of their history?

What should encourage God's people in trial? Rom. 8. 28.

3. Destruction, v. 6.

What was the punishment for the unbelief and complaint of the people?

How did this come from the Lord?

What was its effect upon the people?

How did this show the effect of sin? James 1. 15.

4. Deliverance, v. 7, 9.

How were the people led to sorrow for their sin?

What showed that their repentance was real?

Who was their mediator with God?

What was God's plan for their deliverance?

What was its result?

How did it serve as a test of their faith?

How was Christ represented in it? GOLDEN TEXT.

What finally became of this brazen serpent? 2 Kings 18. 4.

Practical Teachings.

How does this lesson teach—1. The evils of distrust? 2. The reward of faith? 3. The way of salvation?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Fidelity, v. 1-3.

Where were the Israelites at this time? [Ans. Not far from Canaan, on the so. th.]

How long after the giving of the law was this? [Ans. Thirty-eight years.]

Who made war upon the Israelites?

Why did he make war upon them?

What was the result of his warfare?

What vow did the Israelites make?

Why was it right to destroy these cities?

How did the Israelites keep their pledge?

How does their conduct teach us to treat sin? 2 Cor. 6. 14.

2. Fear, v. 4, 5.

What took place at Mount Hor? Num. 20. 27, 28.

What journey did they take?

Where was Edom?

Why were they compelled to go around the land of Edom? Num. 20. 20, 21.

What was the relationship between the Edomites and Israelites?

What effect did the journey have on the people?

What is said of them in Psa. 107. 4, 5?

What was the effect of their discouragement?

Why were their complaints unjust? Num. 20. 11.

How should we endure trouble? Heb. 12. 1, 2.

3. Destruction, v. 6.

How did God punish their murmurings?

What warning do we find from their fate? 1 Cor. 10. 9.

What serpent is our enemy? Rev. 12. 9.

4. Deliverance, v. 7, 9.

How did the people show sorrow for their sin?

Why was Moses' prayer of more avail than their own? James 5. 16.

What did God command Moses to do?

How did this save the people?

How did this represent Christ? [GOLDEN TEXT.]

How may we be saved from the power of sin? Acts 16. 31.

Teachings of the Lesson.

Where may we learn from this lesson—1. To keep our vows to the Lord? 2. To be patient under discouragement? 3. To look to Christ for salvation?

QUESTIONS FOR YOUNGER SCHOLARS.

1. Fidelity, v. 1-3.

How long did the Israelites wander in the wilderness?

Forty years.

Why did they stay so long? Because they would not obey God.

Who came against them? The king of a people south of Canaan.

What did he do? He took some of them prisoners.

What did the Israelites do? They fought against him.

What then took place? The Israelites destroyed his cities.

Why did they have victory? Because God was on their side.

2. Fear, v. 4, 5.

Where did they next journey? Around the land of Edom.

What kind of a journey was this? It was very hard and long.

How did the people feel? They grew tired and complained.

Why was this wrong? Because God was leading them.

What should they have done? They should have trusted God.

3. Destruction, v. 6.

How were they punished for their sins? By fiery serpents.

What did these serpents do? They bit the people.

What came as the result of the serpents' bite? Many of the people died.

What did this show? How sin leads to death.

4. Deliverance, v. 7-9.

To what were the people led by their trouble from the serpents? To sorrow for their sins.

What did they do? They asked Moses to pray for them.

How did God answer Moses' prayer? **He told him to make a serpent of brass.**

What was he to do with it? **To put it on a pole in the camp.**

How would this help the people? **All who were bitten were to look at it.**

What then happened? **All who looked became well.**

How did this show Christ? **[GOLDEN TEXT.]**

How, then, may we be saved? **By looking to Christ.**

Words with Little People.

1. Do not be discouraged by troubles.
2. Never complain against God.
3. Remember that sin leads to death.
3. Look to Christ for salvation.

THE LESSON CATECHISM.

[For the entire school.]

1. How long did the Israelites wander in the wilderness? **Thirty-eight years.**
2. Around what country did they then journey? **The land of Edom.**
3. What came among them as the punishment of their murmurings? **Fiery serpents.**
4. To what did the serpents drive the people? **To sorrow for their sin.**
5. What did God command Moses to do? **To lift up a serpent of brass.**
6. How were the people to be healed from the bite of the fiery serpents? **By looking at the brazen serpent.**
7. Who was thereby represented? **Christ, lifted up to save men.**

THE CHURCH CATECHISM.

[Review Questions 85-97.]

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Stages of a Soul.

I. TEMPTED.

Soul....much discouraged because of. . . way. v. 4.
 "Commit thy way unto the Lord." Psa. 37. 5.

II. SINNING.

Spake against God and against Moses. v. 5.
 "They tempted God in their heart." Psa. 78. 18.

III. SUFFERING.

The Lord sent fiery serpents. v. 6.
 "The wages of sin is death." Rom. 6. 23.

IV. REPENTING.

Came....and said, We have sinned. v. 7.
 "When he slew....they sought him." Psa. 78. 34.

V. PRAYING.

Pray unto the Lord. v. 7.
 "I have prayed for thee." Luke 22. 32.

VI. BELIEVING.

Every one....bitten....looketh. v. 8.
 "Being justified by faith." Rom. 5. 1.

VII. SAVED.

When he beheld....he lived. v. 9.
 "The gift of God is eternal life." Rom. 6. 23.

ADDITIONAL PRACTICAL LESSONS.

Christ and the Brazen Serpent.

1. As the brazen serpent, though itself harmless, was in the form of the harm, so Christ, who is sinless, became sin for us.

2. As the brazen serpent was the divinely instituted plan of safety, so Christ came to save by God's appointment.

3. As the brazen serpent was lifted up when there was no human remedy, so Christ came when there was none to save.

4. As the brazen serpent seemed an arbitrary and useless means of healing, so the plan of salvation by the cross of Christ seems "foolishness" to many.

5. As the brazen serpent was lifted up, so was Christ lifted up to save.

6. As the cure by the brazen serpent was simple and easy, so we have only to look to Christ and live.

7. As the brazen serpent required repentance, acknowledgment of helplessness, and faith, so does Christ require.

8. As the brazen serpent was uplifted before all, so Christ's lifting up on the cross is public.

9. As each sufferer must look personally and for himself to the brazen serpent, so must each for himself look to Christ.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

The grand historical picture presented to us in this lesson differs from all the pictures which have gone before. The institutions of the Mosaic law show us various aspects of the work of Christ. The lifting up of the serpent in the wilderness foreshadowed in a remarkable way the manner of his death, and teaches us how the sinner becomes partaker of the benefits which flow from it. It is the one Old-Testament type of the atonement referred to and interpreted by our Lord himself.

It was at one of the darkest moments in the history of Israel's journeyings that this wonderful type was given. It is true that the long years of wandering up and down in the wilderness were over, and the march to the promised land had really begun. But the commencement of the road was difficult and trying. To all appearance they were making a retrograde movement. Repulsed from Seir, they had turned down the desert valley which led to the Red Sea. This valley of the Arabah has been described as sterile and dreary to the last degree. Unlike the wilderness of El Tih, where the Israelites had spent so many years, it was almost destitute of vegetation. To approach to the neighborhood of that sea which they had crossed so long ago (though not the same arm of it) must have made them feel how distant they were from the land for which they were bound. And the highest pitch of misery seemed reached when they could find no water. Then the spirit of murmuring and unbelief broke out, that spirit which had brought so much trouble on the nation and so long had shut them out from Canaan. While this spirit was alive and active, entrance into the promised land was impossible. God's promises could not be made good except to faith and obedience. So judgment followed, and the poisonous serpents which infest the head of the gulf of Akaba were suffered to come into the camp, where they brought terror and suffering and death.

But there was mercy as well as judgment in this visitation. The Lord had wounded that he might heal; and not only was the spirit of unbelief so thoroughly crushed that we never read of another outbreak, but there was also given that wonderful

picture of the healing of sin-stricken souls which stands alone in Holy Writ for simplicity, for clearness, and for sublimity.

The prominent ideas of the picture are *lifting up* and *looking*.

The serpent was *lifted up*. Amid the moaning and wailing that filled the camp something occurred to arrest general attention. There had been a brazen image made, representing one of the "fiery serpents." And this hateful figure was actually about to be elevated on a high pole where all might see it. We can imagine the look of disgust and loathing which would be cast upon it by any who did not understand the purpose for which it was destined. It represented what was to them an accursed thing. And that this object of aversion and horror should be "lifted up" in the midst of the camp, must have appeared strange. For the lifting-up of such a thing would signify its capture, its conquest, the destruction of its fatal power. And as yet the serpents were not conquered, nor had any relief been found from their deadly attacks.

But in a short time what a change took place! That form of horror had become the life, the deliverance, the cure, the hope of all the multitudes of Israel. It no longer stood there as a vile and a conquered thing, but as a conquering power. To the brazen serpent the eyes of many thousands were turned. Its lifting-up had become glorious.

In this was prefigured the death of our blessed Lord. No punishment was considered, among the Jews, so vile and shameful as being hanged on a tree, and made a spectacle to all that passed by as one "accursed of God." Deut. 21. 23. It was the punishment on those who had gone after the idols of Moab, (Num. 25. 4,) on some of the hostile kings of Canaan, (Josh. 8. 29; 10. 26,) and on the guilty sons of Saul. 2 Sam. 21. 1, 9. And though a speedier death, it was in its particular feature of "lifting-up" identical with the Roman punishment of crucifixion. See Acts 5. 30.

Christ was lifted up. Three times he used this expression concerning his own death. John 3. 14; 8. 28; 12. 32. In a mysterious manner, which we cannot fathom, he was "made sin," (2 Cor. 5. 21,) "made a curse" (Gal. 3. 13) for us. He became first the object of priests' and scribes' hatred and envy, and then, through their arts, of the rage and cruelty of the multitude. Whoever has seen Doré's celebrated picture of "Christ leaving the *pretorium*" must have been struck by the vivid representation of this cruel and un pitying rage—every face in the surging crowd, except those of a few women, expressing different degrees of hatred and scorn. And when at length "lifted up" upon the shameless cross, his foes taunted and jeered at him as one who was conquered: "Himself he cannot save."

Yet in that "lifting-up" lay his victory. In being accounted "sin for us" he broke the power of sin. In suffering death he destroyed him that had the power of death. Heb. 2. 14. By virtue of his cross he has won a "name that is above every

name." Phil. 2. 9. "Christ crucified" is the power of God. 1 Cor. 1. 23, 24. As the "Lamb slain" he is exalted at the right-hand of God, (Rev. 5. 6,) and exalted "to give repentance and remission of sins." Acts 5. 31. He alone is the life, the health, the hope of every sinner. Being lifted up, he draws all men unto him.

But after the "lifting-up" must come the "looking."

The wounded Israelites were bidden to look at the uplifted serpent. It was a very simple means of cure. It was within the reach of rich and poor, of young and old. It demanded no costly outlay; it required no protracted waiting. And yet it involved no less than an entire change in the attitude of mind of those Israelites who received it. They had mistrusted God. They had disbelieved his word. They had doubted his power and his willingness to perform that which he had promised. They had nourished hard thoughts of him. They had scorned his good gifts. Ver. 5. This same spirit of unbelief had before led them into rebellion. And there was no way out of their trouble so long as they continued to be swayed by it. A cure was provided. "The power of the Lord was present (as in long years afterward, Luke 5. 17) to heal them." But the one unalterable condition of divine healing was imposed. Their attitude of mind must be reversed. God's word went forth: "Look, and live." They had to believe and obey.

The looking itself involved no physical exertion whatever, though some sick ones may have needed assistance in order that they might look. Comp. Rom. 10. 14. But it involved a change of mind. He who not simply *saw* because he could not help it, but *looked*, with intention, was in that act obeying God and trusting his word. And thus God's good gift of healing became his at once; "when he beheld . . . he lived."

The sinner must look to Christ. Sin is neither more nor less than the "evil heart of unbelief, departing from the living God." Heb. 3. 12; Jer. 17. 5. So it has been ever since the first seeds of unbelief were sown in the heart of Eve by "that old serpent, the devil." If there is ever to be salvation and healing this attitude of man toward God must be reversed. It is God himself who has made the sacrifice. It is God who has paid the price and provided the all-prevailing cure. He has manifested his love and his power in "Christ crucified"—Christ lifted up for man. And the word has gone out: "Whosoever believeth in him shall not perish"—"Look and be ye saved." There is nothing to bring, nothing to pay, no working, no waiting required. No way can be simpler:

"It stands like the cerulean arch we see,
Majestic in its own simplicity!"

But it involves that a man believe, that a man obey the plain command. It involves the turning from self, from the world, from sin. When a person cannot believe, there is sure to be something in the way, something that engrosses the heart so that it

will not fix itself on Christ. A divided heart cannot trust. But one look is enough, and "he that . . . believeth on him . . . is passed from death unto life." John 5. 24.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a rough "sketch-map" to illustrate the journey from Sinai to Kadesh, the wandering, and the march from Kadesh around Edom. . . . Show the places referred to upon the map to the class. . . . Give brief account of the connecting events: 1.) The visit of the spies and its result; 2.) The thirty-eight years of wandering; 3.) The water from the rock at Kadesh; 4.) The death of Aaron. . . . Tell the story of the lesson in a series of word-pictures. The Aradites' raid; the vengeance of Israel; the March around Moab; the discouragement and complaints; fiery serpents; the brazen serpent. . . . How this illustrated redemption. . . . The brazen serpent a type of Christ lifted up. (John 3. 14.) . . . What are here shown as the conditions of salvation.

References. FOSTER'S PROSE: Vol. I. 3653, 3655, 4057, 4059. Vol. II. 7160, 7180, 7692, 7961. POETICAL: Vol. I. 2029. Vol. II. 3238.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Christ the Saviour.*

Tell why the Israelites could not enter Canaan when they were so near: because they did not believe God's promise of deliverance from their enemies. The only reason why God does not keep us from all naughty tempers and sinful ways, is because we do not believe that he can! Let us trust him more than we have done.

Tell about the long wandering in the wilderness. Trace the journey on the map, showing how, through unbelief, they were kept out of the land, when it was so near them.

Ask children to give some of the ways in which God had showed his love and care for them. Yet, after all these things, they complained about God, and thought they were having a very hard time! Do we ever complain? O yes, we find fault with the weather, with our friends, because we cannot have this, or go there! Do we ever stop to think that this is complaining of God?



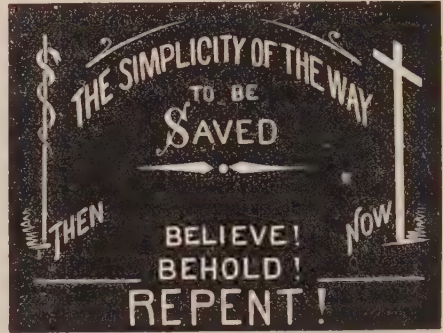
God is a great Physician, who often has to use sharp knives, and give bitter medicine to make people well. Tell of the fiery serpents, and the trouble in the camp of the Israelites.

Unbelief had made the people sick. Faith only could make them well. Why did looking at the brazen serpent cure them? Show that it was faith in God which cured, and teach that it is just the same now. It was an easy thing to do, and each one not only could but must do it for himself. One could not do it for another. A little child can look to Jesus, and that is the only way any child or any grown person can be saved.

Have a cross drawn on the board, which may now be shown. Question about Jesus, his life and death and work. See that the children understand that sin is the poison bite of the serpent, and that there is only one way to get rid of it—God's way of simple faith in Jesus. It is made for little children. They, too, may "look and live."

Blackboard.

BY J. B. PHIPPS, ESQ.



This diagram is designed to show the simplicity of the way opened, whereby the serpent-bitten Israelites might be saved. Then they repented and cried for help; then they beheld the way of salvation, believed, and were saved. It also teaches the simplicity of the way now to Christ. See GOLDEN TEXT.

HOW TO LOOK

OUT OF SELF.
NOT DOUBTING.
LEAVING ALL.
YIELDING ALL.

TO
JESUS.

[NOTE.—Erase all except "Look only to Jesus."]

LESSONS FOR DECEMBER, 1881.

DEC. 4. Balaam; or, The Double-minded Man. Num. 24. 10-19.

DEC. 11. Last Days of Moses; or, Numbered Days. Dent. 32. 44-52.

DEC. 18. Fourth Quarterly Review.

DEC. 25. Christmas Lesson. Isa. 9. 6, 7.

The Waiting Glory.

WHEN the visible glory departed from the house of the Lord it was not in haste to be gone. It waited long before it started on its heavenward journey, and when at last it left its resting-place above the mercy-seat it did not pass swiftly away, but by little and little, and slowly, as grief always goes, and there were several distinct stages in its departure. It went first only as far as the "threshold of the house," (Ezek. 9. 3,) and then it tarried, but as there were none to cry after it, it resumed its homeward journey, and rested right "at the door of the east gate of the Lord's house," (Ezek. 10. 19,) and there it tarried also, but as the people did not implore it to return, it rose and rested again upon "the mountain which is on the east side of the city," (Ezek. 11. 23,) in plain sight of all the inhabitants thereof, and there is a Jewish tradition that it remained in this last position for a whole year, waiting to be gracious, but finally vanished from their view.—Alex. Dickson.

The "Wide Awake."

FOREMOST in the "C. Y."* movement came the *Wide Awake*, published by D. Lothrop & Co., Boston, and brilliantly edited by Ella Farman Pratt. The Required Reading for the "C. Y. F. R. U." will be found in the *Wide Awake* from month to month, beginning with October.

We congratulate our young friends who already subscribe for the *Wide Awake*, and we commend it as a magazine well worth their taking. Price, \$2 50 a year, with special terms to those who join the "C. Y." and purchase the required books at the same time that they subscribe for the *Wide Awake*.

The Harper's "Young People" is also an organ of the C. Y. Weekly. Price, \$1 50 per year.

New Light on Kadesh-barnea.

BY PROF. ISAAC H. HALL.

ONE of the most vexed, and at the same time most important, questions in biblical geography is the site of Kadesh-barnea. It is at once the key to the thirty-eight years' wandering of Israel, a chief and determining point in the southern boundary of Canaan, and a starting-mete for sundry division lines in Joshua's "doomsday-book of the Holy Land." To settle this site is to make clear and consistent the geography of Exodus, to fix with some approach to accuracy the burial-place of Aaron, with the sites of Arad and Hormah—to lay down on the map with precision the list of stations given in the book of Numbers, to add an important clue to Joshua's list of towns, to add perspicuity to the descriptions in the Pentateuch, and to light up many allusions in the poetical books.

The loss of the site of Kadesh has troubled all the commentators, from Eusebius and Jerome to the present day. Of late it has been the fashion to follow Robinson's identification as laid down in his "Biblical Researches," and that in the face of strong inherent difficulties, and the contrary opinion of such masters as Ritter and Tuch. Robinson expended much labor in throwing doubt upon the testimony of the only modern traveler who had visited the probable site—as was indeed necessary in order to give his own opinion any semblance of respectable support.

This traveler was the Rev. J. Rowlands, of Queen's College, Cambridge, who in 1842 discovered a fountain called 'Ain Qadis—the very same name, letter for letter in Arabic and Hebrew, with the scriptural fountain of Kadesh—the "holy fountain," as the name means, which gushed forth when Moses smote the rock. The situation and the marked character of the fountain both corresponded to all the scriptural indications. Mr. Rowlands' enthusiastic but accurate description is to be found in an Appendix to Williams' "Holy City." His description gives every evidence of care and linguistic competency.

Since then many have sought either to verify or to

overturn his conclusions; but no one up to the present year has been able to revisit or to refine the spot.

Last spring, however, the Rev. H. Clay Trumbull, of *The Sunday-School Times*, by the exercise of much wary effort, attended with no small personal risk, succeeded in revisiting the spot, and confirming Rowlands' description in every particular. His visit and observations brush away a vast deal of conjecture, theory, conclusions, and mistakes of a host of writers for the last forty years. Among them it is but fair to say that Robinson's statements concerning Rowlands and Seetzen (the latter visited Wady Qadis) are shown to be altogether inaccurate, not to say unfair and unseemly.

The way from Kala'at Nakhil to Hebron passes a number of wadies whose streams, when present, flow finally into the Mediterranean through El-Arish. One of the tributaries of this system of wadies is Wady Qadis, which leads up to 'Ain Qadis. How Mr. Trumbull reached it can best be told in his own words:

"Turning eastward from Wady Jerúr, at about latitude 30° 28' N., and longitude 34° 20' E., I went on for three hours, to Jebel el-Hawwâdeh, over which I passed into Wady Qadis. Following up this wady, in a direction a little north of east, for three hours more, I came to the place so glowingly described by Mr. Rowlands, and found it all that he had pictured. It was an oasis unapproached by any I had seen in the desert since leaving Feirán, and not surpassed, within its limits, by *that*. It was carpeted with grass and flowers. Fig-trees laden with fruit were against its limestone hill-sides. Shrubs in richness and variety abounded. Standing out from the mountain range at the northward of the beautiful oasis-amphitheater, was the 'large single mass or small hill of solid rock' which Rowlands looked at as the cliff (sela) smitten by Moses to cause it to 'give forth its water' when its flowing had ceased. From beneath this cliff came the abundant stream. A well, walled up with time-worn limestone blocks, was the first receptacle of the water. Not far from this was a second well similarly walled, supplied from the same source. Around both these wells were ancient watering-troughs of limestone. Several pools, not walled up, were also supplied from the stream. On from the line of these pools a gurgling stream flowed musically for several hundred yards, and then lost itself in the verdure-covered desert. The water was clear and sweet and abundant. Two of the pools were ample for bathing. Before the cliff, and around its neighboring wells, camel and goat dung was trodden down as if by the accumulations of centuries, showing that the place was much frequented for watering purposes."

It may be stated that the reason why travelers have failed to find the spot is partly because the tribe who possess the fountain are on unfriendly terms with those tribes who bring travelers up from Sinai, and partly because its possessors hold the fountain as sacred, and use every means to conceal its existence from outsiders.

* The "C. Y." is the short name of the "C. Y. F. R. U."

As to the identity of this fountain with the Kadesh of the Exodus, no other spot has claims which at all compare with this. The only seeming argument against it is the traditional site of Mount Ilor, which, however, rests on an apparent guess of Eusebius—and he was notoriously in error about other spots in that region.

Pushing at the Hind Wheels.

BY AUSTIN Q. HAGERMAN.

A MINISTER once told me that as he was about starting to church on a certain occasion, he said to an afflicted Christian: "Father—, you will not be able to be with us this time." "No," was the reply, "but I can push a little at the hind-wheels." Meaning, I suppose, that he would think of and pray for the meeting. There was genial heartiness and a bit of sound Christian philosophy in this quaint expression.

The consciousness that we have the sympathy and prayers of good men helps us to contend earnestly and bravely in our wrestling against the multitudinous foes we meet. It lightens our labors, and helps each of us to gain the summit of our respective hills of difficulty. Our persistency of endeavor depends a good deal upon the fine inner sense of faith and courage. And this, in turn, is wonderfully quickened by the fact that our friends are one in heart with us. Heartly sympathy nerves the soul.

To push at the hind wheels is a modest but useful way to assist in making things go-ahead. We cannot all be drivers or all have prominent places as grand "wheel horses." But there may be vacant places in the rear, where many of us can cheerily push at the hind wheels, and thus help forward the load. Better to be a diligent pusher in the obscure rearward than to be a lazy leader or careless driver in the conspicuous forefront.

Most of the way to better things is up grade, and every pound of right pushing tells on the freighted wheels and lightens the strain. And it is good to remember that while we are thus pushing, we are ourselves going onward and upward. God's well-done awaits many who, unnoted by men, put their shoulder to the wheel and give their strength and prayers to the advancement of good in the world.

We ought to be very careful how we pull backward at the hinder part of the chariot of truth. Possibly we may not always admire all that the drivers or wheel-horses do. Perhaps we do not admire the style of the one, or the gait of the other. It may be we think the chariot a little ancient in model or perhaps some of us deem it too modern and ornate in its trimmings, and that some of its accessories could be decidedly improved or wholly dispensed with. But if its freight is truth and not mischievous error, if its course is right onward in the way of righteousness, let us push forward as steadily and sturdily as we can until the steps are passed. And when a dead level or fit station is reached there may be a proper time to remove what is objectionable or perfect that which is lacking.

Don't drag backward at the hind wheels, but push ahead all you can. Bear a needed hand in every good work. Bid God-speed to, and pray for every worthy cause that appeals to you for encouragement. Give money, time, strength, and talent to the work. Do not loiter lazily upon the gospel chariot, expecting it to draw you upward to a better life without due effort on your part. Work out your salvation, and help to bring others to salvation.

There are obstructions enough in the way of God's on-moving chariot without the added dead-weight of lazy professors of piety, or the positive hinderance of envious sticklers, or corrupt, covetous, self-seeking opposers of the truth. Let us take away all stumbling blocks, and lend a hand in helping every good work to the summit of highest success.

The Old and the New.

BY A PASTOR.

It is easy to find fault, but proficient at this are seldom good for much else. My observation as teacher, superintendent and pastor, covering a term of over thirty years, and in connection with both country and city schools, furnishes a good standpoint from which to compare the old and the new. Under the old plan, besides the opening and closing, which consisted of singing and prayer, in many of the classes there was nothing but the reading of one or more chapters. The more earnest and capable teachers would ask such questions as the reading suggested, or talk to their scholars on the subject of religion. In some schools question-books were used, but often not the same through the whole school, or, if they were, the same lesson was seldom, if ever, uniformly used. An exposition or review of the lesson before the whole was impossible. In its place there was often, and in some schools generally, an address. But this was by any body that could be pressed into the service at the time—had no relation to the lesson—was often made up of anecdotes, some pertinent and impressive, others funny and often absurd, and all leading the attention away from what had been taught. The only redeeming feature was the memorizing of Scripture, and this was often stimulated by competition for prizes, and hence was a mere cramming. Only in exceptional cases was there more memorizing of Scripture or study of Catechism than then now.

It must be conceded that in the schools that come under my observation, only a minority of the scholars *study* the lessons, but it is a larger minority than did under the old system. Where the disposition is lacking no sort of lessons will be studied, but there is a difference between the old and new. Formerly about all that could be done was to commit verses, for there were no guides or helps to do any thing else. Now there are both guides and helps, and those who will not study the lessons furnished by the leaves certainly would not study any others, while those disposed to study can do so to much better advantage under the new than old plan.

Book Notices.

The Franklin Square Song Collection: Containing Two Hundred Favorite Songs and Hymns. New York: Harper & Brothers. This volume of 160 pages, costing only forty cents, contains songs and hymns for schools, homes, the nursery and fireside, selected by J. P. McCaskey. Here are songs that we sang in our childhood, the old secular, domestic, Sunday-school and Church songs. We wish that Local Circles of the C. L. S. C. would use this book in getting up old-time concerts as a means of improving their exchequer.

Outline History of England, France, and Germany. Giving the Contemporaneous Sovereigns, Literary Characters, and Social Progress of each Century, from the Roman Conquest to the Present Day. By Mary E. Kelley. Philadelphia: E. Claxton & Co., Publishers. A very valuable book. It gives a clear, definite idea of the reigns of contemporaneous sovereigns, and yet keeps the mind free from confusion when the history of one of these nations involves others of which they were ignorant. We cannot praise this Outline of History too highly.

Synthesis Game of Syllables. New York: Gouldey & Co. An ingenious game composed of sixty-four cards; nineteen with three prefixes, twenty-five with one root, fifteen with three suffixes, and five cards or prizes with one suffix on each. The game is played by combining prefixes, roots, and suffixes so as to form derivative words. The price is 60 cents. It is really a good thing.

Longfellow's Leaflets for Homes, Libraries, and Schools. By Josephine E. Hodgdon. Boston: Houghton, Mifflin & Co. Here is a box, within the box a bound volume of Leaflets from Longfellow, brilliantly illustrated. In the box accompanying the bound volume is a set of loose sheets, or leaves, for distribution in a class. A very practical idea. Price, 50 cents.

That Beautiful Wretch. A Brighton Story. By William Black. Illustrated. New York: Harper & Brothers. Not necessary to salvation or to spiritual edification.

Plain Use of the Blackboard and Slate, and Other Visible and Verbal Illustrations in the Sunday-school and Home. By Rev. W. F. Crafts. To which is added: Illustrative Teaching in the Primary or Infant Class, by Mrs. W. F. Crafts. New York: Ward & Drummond, successors to U. D. Ward. It is practically a new edition of his "Through the Eye to the Heart."

Antislavery Struggle and Triumph in the M. E. Church. By Rev. L. C. Matlack, D.D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. Thirty chapters of history worth preserving.

Woman's Foreign Missionary Society of the M. E. Church, with Sketches of its Missionaries. By Mary Sparkes Wheeler. Introduction by Bishop J. F. Hurst, D.D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. An unnecessarily full and expensive book. The society which it reports is doing a good work.

The Baptist Principle in its Application to Baptism and the Lord's Supper. By William Cleaver Wilkinson, D.D. Philadelphia: American Baptist Publication Society. A Baptist book from beginning to end, defending immersion and Baptist propagandism. Positive, uncompromising, vigorously written, the strongest putting of the Baptist theory we have seen; and if the great scholarship and enlightened conscience of the Christian Church at large could only be brought over

to the Baptist interpretation of the word, this book would have greater influence than it is likely to exert outside of the Baptist fold.

Anticipated Improvements in the New Testament. A Paper read before the Methodist Preachers' Meeting in Wesleyan Hall, Boston, Mass., Monday, March 21, 1881, by Alfred A. Wright. This paper was prepared before the publication of the new version, and about eighty per cent. of its predicted improvements were made.

The Centenary Memorial of the Establishment of Sunday-Schools, 1880. A Memorial of the Celebrations held in London, the Provinces, and the Colonies. London: Sunday-School Union, 56 Old Bailey, E. C. A magnificent volume of nearly 800 pages, reporting the Centenary movement. The frontispiece is a photograph of the Sunday-School Memorial Statue of Robert Raikes.

Shakespeare's Comedy of Errors, and Shakespeare's Tragedy of Cymbeline. Edited by William J. Rolfe, A.M. Illustrated. New York: Harper & Brothers. Two more volumes of the Shakespearean series by William J. Rolfe, well illustrated, well printed, and rich in critical and explanatory notes.

The Rosy Cross. A Poem. By Morton W. Spencer, A. M. Buffalo: Bigelow Brothers. A poem, the scene of which is laid chiefly among the catacombs of Rome, and is designed to illustrate the special divine care of the Church of Jesus Christ in the first centuries.

Revised Odd-Fellowship Illustrated. With Revised Ritual of the Lodge, Encampment, and Rebekah Degree. Chicago, Ill.: Ezra A. Cook. As uninteresting as the scheme it professes to expose.

Cat's Cradle. R. Worthington, 770 Broadway, New York, announces for immediate publication an original fine art juvenile book, with original poems and original illustrations. It is entitled "Cat's Cradle;" large quarto, boards, with double cover, in colors, \$2.

Himnario de la Iglesia Metodista Episcopal. Edición con Musica. Mexico: Press of the Methodist Episcopal Church. Another of the achievements of the wonderful Methodist Press of Mexico.

Havilah. By Mrs. Lucy A. Spottswood. Illustrated. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. Another well-written story, calculated to do good.

Toby Tyler; or, Ten Weeks with a Circus. Illustrated. By James Otis. New York: Harper & Brothers, Franklin Square. Daintily published, brilliantly illustrated, full of odd, humorous, wise things, designed to expose the hollowness and wickedness of circus life.

Landor. By Sidney Colvin, M.A. New York: Harper & Brothers. Another of the English Men of Letters Series, giving an accurate picture of this eminent writer, his time, life, and works.

A Brief History of Ancient Peoples. With an Account of their Monuments, Literature, and Manners. New York and Chicago: A. S. Barnes & Co. This is a book that might well make one wish himself a boy again, that he might have the privilege of studying it. It is clear, concise, and beautifully illustrated.

The Mosaic Era. A Series of Lectures on Exodus, Leviticus, Numbers, and Deuteronomy. By John Monro Gibson, M.A., D.D. This volume is timely in reference to the present course of the International Lessons. While avoiding the extreme of undue "spiritualizing," the author finds Christ and his atonement in the ritual of the Jewish Church.

The New Testament in the Original Greek. The Text Revised by Brooke Foss Wescott, D.D., Canon of Peterborough, and Regius Professor of Divinity, Cambridge; and Fenton John Anthony Hort, D.D., Hulsean Professor of Divinity, Cambridge. American Edition, with an Introduction by Philip Schaff, D.D., LL.D., Professor in the Union Theological Seminary, New York, President of the American Bible Revision Committee. New York: Harper & Brothers. The text of this Greek Testament has been formed exclusively on documentary evidence, no account being taken of any printed edition. In it we have the results of the latest discoveries and the work of the ripest scholarship. Its editors were both members of the English Committee on Revision. The Introduction by Dr. Schaff contains over eighty pages, and is a valuable treatise, historical and critical, on the Greek Testament.

The Pocket Measure. By Pansy. Boston: D. Lothrop & Co. A book on giving for a good cause, and giving from principle. It has sharp thrusts at spurious charity, and something to say about Church fairs.

The New Testament, etc. New York: Harper & Bros. This is a beautiful octavo edition of the Revised New Testament, and has the notes of the American revisers at the bottom of the page. Its large type commends it to all readers; especially to aged people and invalids.

Consecrated. By Ernest Gilmore. New York: National Temperance Society. This is a story of earnest Christian work among the lowest of people, and shows what may be the results of such labors.

So as by Fire. By Margaret Sidney. Boston: D. Lothrop & Co. The object of this volume is to show that some people are brought to a better life through great suffering. We should think more of the book if it had less of negro dialect and of the incorrect speech of vulgar characters. Could not the lesson be taught without such adjuncts?

Franklin Square Library. New York: Harper & Brothers. No. 198. *The Neptune Vase.* By Virginia W. Johnson. No. 199. *Sydney.* By Georgiana M. Craik. No. 200. *Letters of Madame De Rémusat to her Husband and Son, from 1804 to 1813.* From the French. By Mrs. Cashel-Hoey and Mr. John Lillie. No. 201. *The Black Speck.* A Temperance Tale. By F. W. Robinson. No. 202. *Reseda.* By Mrs. Randolph.

Shakespeare's The Comedy of Errors. *Shakespeare's Tragedy of Cymbeline.* Edited with Notes by William J. Rolfe, A.M. New York: Harper & Brothers. Here are two more of the beautiful series of English Classics which the Harpers are publishing under the editorial care of Mr. Rolfe. The typography and engravings are all that can be desired, and the Notes are very helpful to the understanding of the text.

Farm Festivals. By Will Carleton. New York: Harper & Brothers. The author is no stranger to the public he seeks again to please. These poems will compare favorably with his previous writings. They are fresh and wholesome, redolent of flowers and fruits. The mechanical execution of the book is all that can be desired, and the engravings are exquisite.

Thomas Carlyle. By Moncure D. Conway. New York: Harper & Brothers. Mr. Conway enjoyed unusual advantages for learning the character and habits of the remarkable man whose name is the title of this book. He here introduces the reader to his friend, tells what he knows of him, and makes him also tell of himself.

Whisper Songs for November.

SIXTH LESSON.

Jesus knows and loves us so,
That he bears our sin and woe;
If we trust his name to-day,
He will wash our sins away.

SEVENTH LESSON.

For the love that crowns our days
Fill our hearts with joy and praise,
Happy children may we be
Since Thy hand in all we see.

EIGHTH LESSON.

Let our songs of gladness ring,
As we gather round our King!
Scatter all the night of pain,
For the Saviour comes to reign!

NINTH LESSON.

Look to Jesus, and believe
He can make the sinner live;
Death and sin and sickness fly
From the Son of God most high!

LESSONS FOR 1881.

Fourth Quarter.

Oct. 2.	FREE GIVING.....	Exod. 35. 25-35.
9.	THE TABERNACLE.....	Exod. 40. 1-16.
16.	THE BURNT-OFFERING.....	Lev. 1. 1-14.
23.	THE PEACE-OFFERING.....	Lev. 7. 11-13.
30.	NADAB AND ABIHU.....	Lev. 10. 1-11.
Nov. 6.	THE DAY OF ATONEMENT.....	Lev. 16. 16-30.
13.	THE FEAST OF TABERNACLES.....	Lev. 23. 33-44.
20.	THE YEAR OF JUBILEE.....	Lev. 25. 8-17.
27.	THE SERPENT IN THE WILDERNESS.....	Num. 21. 1-9.
Dec. 4.	BALAAH.....	Num. 24. 10-19.
11.	LAST DAYS OF MOSES.....	Deut. 32. 44-52.
18.	FOURTH QUARTERLY REVIEW.	
25.	CHRISTMAS LESSON.....	Isa. 9. 6, 7.

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